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INTRODUCTION TO THE JOURNAL.

3. The cranial investigations of Dr. Buchanan, from 1835 to 1841, confirmed nearly all the discoveries of Gall, and corrected their inaccuracies as to anatomical location and psychic definition. He also discovered the locations of the external senses, and found the science thus corrected entirely reliable in the study of character. In these results he had the substantial concurrence of Dr. W. Byrd Powell, a gentleman of brilliant talents, the only efficient American cultivator of the science.

4. In 1841, Dr. Buchanan (having previously discovered the organ of sensibility) investigated the phenomena of sensitive constitutions, and found that they were easily affected by contact with any substance, and especially by contact with the human hand, so that the organic action of the brain was modified by the nervaura from the fingers, and every convulsion could be made to manifest its functions, whether psychic or physiological, and whether intellectual, emotional, volitional, or passional, so as to make the subject of experiment amiable, irritable, intellectual, stupid, drowsy, hungry, restless, entranced, timid, courageous, sensitive, hardy, morbid, insane, idiotic, or whatever might be elicited from any region of the brain, and also to control the physiological functions, modifying the strength, sensibility, temperature, circulation, and pulse.

5. These experiments have been continually repeated from 1841 to 1887, and have commanded unanimous assent to their truth from many committees of investigation, and have, during sixteen years, been regularly presented and accepted in medical colleges; hence it is not improper to treat this demonstrated science of the brain as an established science, since the establishment of science depends not upon the opinions of the ignorant, but upon the unanimous assent of its investigators or students.

6. As the brain contains all the elements of humanity, their revelation constitutes a complete ANTHROPOLOGY, the first that has ever been presented, and this science necessarily has its physiological, psychic or social, and supernal or spiritual departments. In its physiological department it constitutes a vast addition to the medical sciences, and essentially changes all the philosophy of medical science, while it initiates many fundamental changes in practice, which have been adopted by Dr. Buchanan's pupils. Hence it deserves the profound attention of *all medical schools*.

7. In its psychic or social relations, anthropology enables us to form correct estimates from development of all vertebrate animals, of persons and of nations, showing their merits and deficiencies, and consequently the EDUCATION or LEGISLATION that is needed. By showing the laws of correlation between persons, it establishes the scientific principles of SOCIAL SCIENCE, and the possibilities of human society. By explaining all the elements of character and their operation, it establishes the true MORAL PHILOSOPHY. By giving the laws of development it formulates the true EDUCATION, and by giving the laws of expression it establishes the science of ORATORY and the PHILOSOPHY of ART, making a more complete and scientific expression of what was empirically observed by Delsarte with remarkable success.

8. In its spiritual department, anthropology shows the relation of human life to the divine, of terrestrial to supernal existence, and the laws of their intercourse; hence establishing scientific religion and destroying superstition. It gives the scientific principles of animal magnetism, spiritualism, trance, dreaming, insanity, and all extraordinary conditions of human nature.

9. In the department of SARCOGNOMY, anthropology fully explains the triune constitution of man, the relations of soul, brain, and body, thus modifying medical and psychic philosophy, and establishing a new system of external therapeutics for electric and nervauric practice, which have been heretofore superficially empirical. It

also gives us new views of animal development and an entirely new conception of statuesque conformation and expression.

10. The magnitude and complexity of the new science thus introduced give an air of romance and incredibility to the whole subject, for *nothing so comprehensive has ever before been scientifically attempted*, and its magnitude is repulsive to conservative minds, to those who tolerate only slow advances; but the marvellous character of anthropology has not prevented its acceptance by all before whom it has been distinctly and fully presented, for the singular ease and facility of the demonstration is almost as marvellous as the all-embracing character of the science, and the revolutionary effects of its adoption upon every sphere of human life. This marvellous character is most extraordinary in its department of PSYCHOMETRY, which teaches the existence of divine elements in man, powers which may be developed in millions, by means of which mankind may hold the key to all knowledge, to the knowledge of the individual characters of persons in any locality or any age, of the history of nations and the geological history of the globe, the characters of all animals, the properties of all substances, the nature of all diseases and mental conditions, the mysteries of physiology, the hidden truths of astronomy, and the hidden truths of the spirit world. Marvellous as it is, psychometry is one of the most demonstrable of sciences, and the evidence of its truth is fully presented in the "Manual of Psychometry," while the statement and illustration of the doctrines of anthropology were presented in the "System of Anthropology," published in 1854, and will be again presented in the forthcoming work, "Cerebral Psychology," which will show how the doctrines of anthropology are corroborated by the labors of a score of the most eminent physiologists and vivisectioning anatomists of the present time.

If but one tenth part of the foregoing cautious and exact statements were true in reference to anthropology, its claims upon the attention of all clear, honest thinkers, and all philanthropists, would be stronger than those of any doctrine, science, or philanthropy now under investigation; and as those claims are well-endorsed and have ever challenged investigation, their consideration is an imperative duty for all who recognize moral and religious responsibility, and do not confess themselves helplessly enthralled by habit and prejudice. Collegiate faculties may do themselves honor by following the example of the Indiana State University in investigating and honoring this science before the public, and thoughtful scholars may do themselves honor by following the examples of Denton, Pierpont, Caldwell, Gatchell, Forry, and Robert Dale Owen.

The discoverer has ever been ready to co-operate with honorable inquirers, and has satisfied all who have met him as seekers of truth; a fact which justifies the tone of confidence with which he speaks. The only serious obstacles he has ever encountered have been the mental inertia which shuns investigation, the cunning cowardice which avoids new and not yet popular truths, and the moral torpor which is indifferent to the claims of truth and duty when not enforced by public opinion. When standing at the head of the leading medical college of Cincinnati, he taught, demonstrated, and proclaimed, during ten years, with collegiate sanction, for the medical profession, the doctrines which he now brings before the American people by scientific volumes (the "Manual of Psychometry," "Therapeutic Sarcognomy," and the "New Education"), and by the JOURNAL OF MAN, which, being devoted chiefly to the introduction of anthropology as the most effective form of philanthropy, may justly claim the active co-operation of the wise and good in promoting its circulation as the herald of the grandest reforms that have ever been proposed in the name and by the authority of positive science.

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Hypnotic Treatment of Disease and Vice.

IN all attempts to make an impression on human beings that may beneficially change their conditions for the better, there is a principle of the highest importance, which is only beginning to be appreciated properly, viz., that the subject should be in a plastic condition, and incapable of offering much resistance.

As we work not upon cold iron, but upon that which has been softened by heat into a plastic state, so should we operate upon the human mind and body. A calm and passive condition as a listener is necessary for a pupil who is to be instructed and guided by a teacher, but much more than this is necessary to any great success. The subject should be not only thoughtful, but passive and sensitive, all his energies of mind and body being for the time subdued. Hence my pupils are instructed to put their patients in the passive impressible condition by means of the organ of somnolence in the temples and its correspondence at the epigastrium and above it. In that somnolent or hypnotic condition, diseases are easily modified or conquered by appropriate treatment with the hands or with electricity, and impressions on the mind are made with ease. This impressible condition is natural to many persons who are therefore good subjects for therapeutic treatment, and for near fifty years the public has been entertained in this country by public exhibitions of such persons who may be controlled by a word, and made to realize anything the operator suggests. As an exhibition for curiosity or amusement, such exhibitions are rather repulsive; but if our mesmeric operators had directed their labors to the treatment of disease instead of public amusement, they would have had splendid and commendable results.

This is what has been done in France, and done by members of the medical profession, although in this country professional bigotry prevents medical men from engaging in so laudable a form of benevolence.

It is lamentable to see so powerful an agency used in this country almost solely to furnish coarse amusement for public audiences, but it is much the same in England, and the following description by Gurney and Myers in the "Nineteenth Century" portrays a common style of exhibition:—

"The scene may be a public hall in a university town, the operator a woman of vigorous frame and commanding gaze. Sitting along the back of the platform is a row of young men, groups of whom are in turn called forward, and seemingly compelled to go through ridiculous

antics, to laugh, sneeze, or jump, till they are floundering in agony, to divest themselves of their personal property, and generally to behave in a manner for which the blushes of a lifetime will hardly atone. In the midst of this scene a disturbance is heard at the door, and a bare-headed undergraduate is seen forcing an entrance. With gaze fixed on the mesmerist, he pushes his way to the platform, regardless of the obstacles interposed by the audience, over whose hats or persons he tramples with equal indifference. Remonstrances are not spared him, but he does not appear to hear them, and ends his headlong career by flinging himself at the feet of the stern mistress of his destinies. It turns out, on inquiry, that on a previous evening he has been bidden to attend, and all his efforts and precautions have not enabled him to resist the command.

“Or let us shift the scene to an exhibition before a less educated assemblage, where the greater simplicity of the ‘subjects’ makes them succumb still more rapidly and completely to the operator’s will. Here will be seen a score or so of rough boys and men crowding on to the platform. They are accepted as ‘subjects’ without parley, and in a few minutes a majority of them are to be seen blindly following about a slight youth who reminds us of the former operator in nothing except the force and fulness of his gaze, and who has apparently dominated them by that gaze alone, aided by a few passes from his fingers.

“As they crowd on his heels, jostling over him and each other in their efforts to gain his eye, they have all the air of Frankensteins which his magic has created, and of which he now can rid himself no more. At last, with a clap and a gesture, he restores them to comparative sanity. He then calls one of them forward and bids him place his flat palm on his own, a rapid pass or two, and the victim, with all his contortions, can no longer remove his hand from the cohesion of the living magnet. Another series of passes, and the whole arm is rendered stiff and insensible. Pins may be run into it, pinches may assault it, and its owner looks on in smiling contentment. Another ‘subject’ is then selected and thrown into a deeper state of trance, in which he is told that he is to awake in a quarter of an hour, and then to perform a long series of actions, such as taking off his coat, and putting it on inside out, stealing his neighbors’ handkerchiefs, and so on. While he is left to his quarter of an hour’s slumber, a dramatic element is introduced, and the whole remaining bevy are induced to pore upon the ground, and solemnly employ themselves in reading the inscriptions on imaginary tombstones. In pursuing these studies, they unintentionally collide, and angry pushes vindicate the objects of their respective homage from desecration by alien steps. Suddenly a white handkerchief is fluttered in their midst by their relentless controller, and, at the word ‘ghost,’ they fly asunder in the wildest confusion, one or two leaping out among the audience, convulsed with terror, and taking refuge under chairs and benches. After a time the last impression seems to vanish, and in an absorbed and stealthy fashion they again approach their respective tombstones, to be again scattered by a wave

of the magician's handkerchief. And, at last, when the churchyard struggle has become too thronged and violent, a sudden word fixes each all at once back in the place and posture in which it finds him. They are now released, and one of them in shame and confusion hastily attempts to leave the place of entertainment. Vain thought; he is suffered to skulk down the length of the hall, but at the very threshold a word of command from the platform turns him as motionless as Lot's wife, and another brings him back like Eurydice, drawn all unwillingly from the portals of safety by a force which he can neither resist nor comprehend.

"Then follows an interlude in which the sleeper, punctual to the time appointed, wakes up and performs in correct order, but with bewildered pauses — during which he appears to dive into the very depths of his memory — the series of actions which had been impressed a quarter of an hour before on his sleeping brain. The final act of the drama is one of calm. Another whispered suggestion persuades each subject, in turn, that he sees floating in the air above him some object which his imagination is allowed to shape into sunset glories or angel beckonings, or whatever may most readily stimulate his sentiments of admiration and awe. One stands rapt and motionless, transformed from an ordinary English working boy into a model for St. Sebastian, others fall one by one on their knees, their homely countenances lightening with an expression that a painter might envy. A ruffianly tanner in the centre of the stage clasps his hands, and shows a dark visage concentrated into glowing intensity. Leaning over him, the mesmerist says, 'What do you see?' In a gruff whisper comes the answer, 'Heaven!' But this state of tension cannot be too far prolonged. Gradually the adoring crew roll over from their knees on their backs, and the curtain falls on a bevy of motionless figures who have sunk below the limit of consciousness into profound and dreamless sleep. In another minute, if we peep behind the curtain, we shall see the operator waking his subjects one by one. One or two of them complain of headache, which a few upward passes relieve, and they walk home apparently none the worse — later on, indeed, we shall have to point out circumstances in which they may find themselves much the better for their evening's experience."

In the following article, Dr. C. LLOYD TUCKEY has given an interesting description, in the "Nineteenth Century" for December, of the great success of Dr. Liébault. Judging from his statements, the impressibility of the French population must be very great. I have long known that it was much greater than that of the English, and it was in consequence of this that Mesmer and his followers have had so much greater success in France than in England. What is possible in France is still more possible in more southern countries — in Spain, Portugal, Italy, Greece, Turkey, Asia Minor, Arabia, Egypt, and all Northern Africa, while India was shown by Dr. Esdaile's experience to be unequalled as a field for magnetic treatment. The southern portion of the United States will prove also to be an excellent field for such treatment. The students of Therapeutic Sarcog-

nomys have had great success in Texas, and Mexico offers a still more inviting field for mental and manual treatment.

Dr. Liébault, as described in the following essay, has relied almost entirely on mental treatment or suggestion; but his success would have been very greatly increased if he had understood the principles of Sarcognomy, and applied them in manual treatment.

Dr. Tuckey deserves much credit for his independence in doing full justice to a subject which the old colleges have uniformly opposed and discredited in England and America.

“The ancient capital of the duchy of Lorraine has an eventful history, and from its position, so near the German frontier, we may safely prophesy that stirring times are yet in store for it. But, whatever may be its future, this thriving and charming town has one claim to celebrity which may perhaps dwarf and outlive all others: it is the birthplace of a system of healing which seems destined to be of immense importance to humanity, and which may considerably modify the present practice of medicine.

Treatment by psycho-therapeutics has been so much written about and so universally discussed on the Continent, that it is somewhat surprising to find the subject unknown commonly or misunderstood in this country. It is to introduce the general reader to a discovery of unusual interest and importance that this paper is written. The scientific and professional inquirer, and all who would go further afield in their investigations, are referred to the exhaustive and critical works of Liébault, Bernheim, Beaunis (*Le Somnambulisme provoqué*, 2me édit., Paris, 1887), Liégeois, Ochorowicz (*The Power of the Mind over the Body*, London, 1846), Braid (*De la Suggestion Mentale*, Paris, 1887), Hack Tuke (*Illustrations of the Influence of the Mind over the Body*, 2d edit., London, 1884), Charles Richet, and others.

It is now about thirty years since the first author on this list — Dr. Liébault of Nancy — conceived the idea of employing suggestion combined with hypnotism as a therapeutic agent, not merely for the relief of so-called nervous and fanciful complaints, but for the cure of the majority of diseases which afflict humanity. Those were the declining days of mesmerism. After having excited universal attention and some enthusiasm, it had been finally boycotted by the medical profession. For many years he had to contend with prejudice and strenuous opposition from every side; but through good and evil report he persevered in his work, laboring chiefly among the poor, and devoting the best part of his life to their gratuitous relief. In spite of the publicity with which he carried on his treatment — his dispensary having from the first been open to all who chose to visit it — and of a very able treatise in which he fully described his method and recorded his cases, his system seems to have attracted little attention until it was taken up by Dr. Bernheim, professor in the Faculty of Medicine at Nancy, who publicly demonstrated its success in his hospital clinique, and published (in 1880) his celebrated book *De la Suggestion et de ses applications à la Thérapeutique*.

This work at once secured the attention of the medical profession and of physiologists and psychologists generally, and did much to place the system on a firm basis. Knowledge and appreciation of Dr. Liébault's method of treatment spread rapidly, and took root, and we now find it practised by a considerable number of specialists and other medical men all over the Continent.

I believe that if the intelligent traveller who breaks his journey to the Vosges or Germany at Nancy were to know what an interesting drama is daily being enacted in one of the back streets of the town, he would spend a couple of hours with Dr. Liébault, even at the risk of curtailing his visit to the Ducal Palace or leaving unseen the rather mean-looking cathedral. The genial doctor welcomes all inquirers, and generally inoculates them with some of his own enthusiasm.

Let us look into his dispensary, and see what is going on. It is an unpretentious one-storied building, separated by a garden from his house. Every week-day morning its doors open punctually at seven — for the day begins early in French provincial towns — and patients come crowding in. Of these there will be on an average about thirty or forty, belonging mostly to the small shop-keeping, the artisan, and laboring classes. These invalids are of all types, from the keen-eyed little *bourgeoise* — whose sedentary life in some small shop has not dulled her vivacity — to the stolid-looking, heavy-footed hind from some Alsatian farm. Most of them are suffering from some chronic complaint. One is sure to see cases of old-standing paralysis, asthma, epilepsy, rheumatism, neuralgia, and especially of dyspepsia in its Protean forms. The professional observer will note examples of rare disease of the circulatory and nervous systems, sent up probably from the surrounding districts by practitioners whose science they have baffled.

A new patient enters upon his course of treatment in the usual fashion. His medical history is inquired into, with any side facts which may bear upon it; his present symptoms are investigated; he is, if necessary, examined, and every detail of his case is entered for future reference. He is then desired to sit down and watch the treatment being applied to other sufferers: this is found to have a quieting effect upon patients, and to give them confidence. In half an hour or so his turn comes, and Dr. Liébault calls him to take his place in the large arm-chair, which probably has held more devotees of Morpheus than any other chair in the world. The Doctor speaks kindly and reassuringly to him, tells him to banish all fear and, as far as possible, all extraneous thoughts, but to closely follow his words and suggestions. One by one the phenomena which attend the oncoming of sleep are suggested to him. 'Your eyelids,' says the Doctor, 'are becoming heavy: you can hardly keep them open. My voice sounds more and more distant. Your sight grows dim, and objects appear indistinct to you. A numbness is creeping over your limbs. It is impossible for you to keep awake: your eyes are shut.' (Here the eyes are held closed by the operator's hand.) 'You are fast asleep.' If the subject is of average sensibility, he will indeed

be asleep by this time, and his appearance will be exactly that of one slumbering naturally and peacefully.

It is now that the treatment commences. We will take a very common case, and suppose that we have before us a sufferer from chronic indigestion. For years he has not eaten a meal with healthy appetite nor without feeling some uneasiness after it. He has constant nausea, tightness across the chest, headache, sleeplessness, and depression of spirits—in short, all the miserable symptoms of dyspepsia. With these his appearance fully agrees. He is heavy and apathetic; his eyes are dull, his body wasted, his skin dry and discolored.

The Doctor begins by rubbing and gently pressing the parts chiefly affected, at the same time telling the patient that the pain he now feels is to pass away; that his digestion is to become easy; that he is to take food with appetite; that the secretions and functions are to become natural; the circulation is to improve; the chilliness and nausea are to be replaced by warmth and well-being. He next touches the head, saying that the dull aching and heaviness are to disappear; that sleep is to come at night, quickly and naturally; that the complaint is to be entirely cured.

These 'suggestions' given, the sleeper is allowed but a few moments more of oblivion. Patients are still coming in, and the chair is wanted. So the Doctor arouses him with a word, or a few passes of a fan, and his place is taken by another sufferer. He will most likely feel wide awake at once and all the better for his short sleep. The pain has vanished, and in its stead is a comfortable sensation of warmth; his head feels cool and clear, and he returns home with a more natural appetite than he has known for a long time. Before leaving he is told to come again next day, when the same process will be gone through; but he probably will be more quickly influenced, and on subsequent visits it may be enough for him to sit down, to have Dr. Liébault look at him, close his eyes, and say 'Dormez' for him to fall into profound sleep. This sleep is apt to become more sound each time it is induced, and the sounder it is the better for the patient. But even when only a slight torpor can be obtained good results may be expected.

If possible the treatment is repeated every morning for several days, and all that the Doctor has foretold comes to pass. The dyspeptic recovers his appetite, his cheeks begin to fill out, he loses the cadaverous hue of chronic ill-health, the distressing symptoms disappear, and in a short time he is cured.

I have purposely chosen a very simple case, in which the disease was due to some functional disorder, such as a slight local congestion or an abnormality of secretion. But it would be wrong to suppose that the suggestive treatment is adapted for only comparatively mild ailments. Experience has taught the exact contrary, and indeed I am inclined to doubt the wisdom of treating all patients and all maladies indiscriminately by this system, and to think that it should be reserved for cases which have resisted ordinary methods of dealing.

Dr. Bernheim divides the progress to complete hypnotic sleep into a series of defined stages. The first stage is characterized by torpor of the limbs and general somnolence, though the subject can still exercise his will if called upon to do so. He is conscious of all that goes on around him, and would probably deny having any unusual sensation. The second stage resembles catalepsy. If a limb be placed by the operator in any position, no matter how strained, it will remain so fixed for an indefinite period; the subject, if ordered to relax it, will attempt to obey, but the will has lost its power over the muscles, and the limb retains its attitude, or, after some time, falls, as by its own weight. The sleeper, if here aroused, may still deny having slept, and is frequently able to repeat any conversation that may have been held near him.

In the next two stages the influence of the operator becomes more apparent. A movement of the patient's limbs, induced by him, is automatically continued. The patient becomes deaf to every voice except his; bystanders may speak to him as loudly as they will, but he takes no notice of them, while each word of the operator is heard and, in many instances, replied to in the toneless, level voice familiar to all who have heard persons talk in their sleep. The fifth and sixth stages are more advanced states of automatism. In the seventh comes absolute forgetfulness of all that has occurred during the sleep. In the eighth the patient is prepared to entertain any hallucination suggested to him by the operator. Give him water to drink, telling him it is wine of some special vintage, and as such he will accept it; hold strong ammonia to his nostrils, describing it as some delicate perfume, and he will inhale the strong fumes without wincing and with evident satisfaction. In the ninth and final stage, which is only reached in rare instances, he becomes susceptible to post-hypnotic hallucination. Tell him that on his awaking he is to sit in a particular chair, to open a certain book, to address some person present; he will in due time obey, though often with visible reluctance, and if questioned as to the motive of his action, he will reply that something, he knows not what, impelled him to it. On the contrary, he may be required *not* to see some given person. He is awakened, and though that person may be at his elbow, may speak loudly to him, and even touch him, the patient will utterly ignore his existence. This state, which is termed *negative hallucination*, may continue for some hours unless dispelled by the operator. I must here explain that such experiments have no place in serious practice, and that those I witnessed in Dr. Liébault's dispensary were made by him only as a means of easy demonstration, and of course with the full consent of the subjects.

Persons under treatment, when asked *why* the sleep has come upon them, assign various reasons. Some attribute it to having fixed their eyes on one particular object—the operator's hand, for instance, held in front of them. Others suppose that his voice has lulled them to unconsciousness, as a cradle-song lulls an infant. But they generally agree in saying that both the falling asleep and the awaking are easy and pleasant; as regards the latter, however, there

are occasional exceptions. Now and then a patient, especially in the early days of his treatment, will awake with feelings of chilliness, nausea, and faintness, such as many of us have experienced after sleeping at an unwonted hour and in an unusual position. But these effects are removed by putting him to sleep again for a few moments and 'suggesting' that he shall wake without any disagreeable sensations.

Hearing for the first time of this treatment by suggestions, one may be inclined, if not to set the whole thing down as a delusion, at least to take for granted that the induced state is a form of hysteria, attainable only by impressionable women, or by men of unusually feeble mental and physical organization; to consider it useless as a means of healing, or effectual only for those *malades imaginaires* who are always in search of some new medical dissipation and are prone to fancy cures as unreal as their ailments. Such a conclusion would, however, be entirely false. All physicians practising this system are agreed that men — no feeble valetudinarian, but soldiers, outdoor laborers, artisans of the most commonplace and practical type — are, if anything, more susceptible than women. It is true, indeed, that Dr. Liébault's patients, and hospital patients generally, are peculiarly impressionable. This is easily accounted for. Those persons, as a rule, belong to the working classes; they are accustomed to obey and to conciliate their superiors in social rank; with them the voice of authority falls on ears prepared to receive it, acts upon a brain that is unaccustomed to weigh, to argue, to resist. This is one reason why children are the best subjects. Between the ages of three and fourteen, all children, except idiots,* may be considered hypnotisable.

Observing this, though thoroughly convinced of the truth of Dr. Liébault's system, I still felt some doubts as to its general applicability. Desiring to either confirm these or dispel them, I determined on leaving Nancy to visit Amsterdam, where Drs. Van Renterghem and Van Eeden, disciples of Dr. Liébault, carry on an extensive practice, chiefly among the middle and upper classes. In Holland, and especially in the capital, education and culture reach a very high standard, while it cannot be said that among any class the emotional and imaginative faculties have undue predominance. Accordingly I watched with great interest the practice of these physicians, to whose professional courtesy and kindness I owe much gratitude. Among their patients I found the same results as among the humbler clients of the good doctor at Nancy. The hypnotic or somnolent state was indeed not always induced with equal rapidity, but unsusceptible patients were extremely rare, and, the state once induced, the suggestive treatment had exactly the same effect as on the poorest and most illiterate subjects.

*The system has, however, done wonders for children of extremely weak intellect, Dr. Liébault told me of one case in particular, that of a boy eleven years of age who, when first brought to him, appeared almost idiotic and quite incapable of being taught. But during a three-months' course of treatment, his brain became so developed that he had learned to read, and to do sums in the first four rules of arithmetic.

There are, of course, persons who pride themselves on their strength of intellect, and their superiority to all influences of this nature. These are usually not hypnotizable, because they refuse to concentrate their thoughts, or concentrate them to resist the suggestions of the operator. But such persons would, naturally, no more put themselves under suggestive treatment than they would consult any physician whose advice they were determined beforehand not to follow.

As I have already said, the most generally susceptible age is from three to fourteen; but susceptibility, once existent, continues in the adult subject to an advanced period of life. In old age it diminishes, or entirely ceases, and in children under three no effect can, as a rule, be produced, it being hardly possible to command their attention. For this same reason lunatics and idiots* are commonly insusceptible. It is also extremely difficult to affect persons whose minds, though not in conscious opposition to the influence, are preoccupied or excited, or who are suffering acute bodily pain, or even some minor discomfort, the thought of which they are not able to put aside. It follows that, although operations have been performed during the hypnotic sleep, and as painlessly as if chloroform had been administered, yet hypnotism and suggestion can never supplant the ordinary anæsthetics. Before an operation the patient's mind must, except in very rare cases, be too much perturbed to be brought under the hypnotic influence; and it is indeed as well that the treatment should be regarded as purely medical, and not as an accessory to surgical practice.

One is asked whether treatment by suggestion has power over every form of disease. Over some it has none, or only to a very limited extent. It cannot remove developed cancer or tumor. It cannot reconstruct what disease has destroyed, nor make the mortified limb sound, nor do the legitimate work of the surgeon's knife. Neither can it stay the course of small-pox, diphtheria, and other acute maladies whose name is a terror. In their presence, so far as our present experience goes, it is comparatively ineffectual, or must at least go hand in hand with the ordinary systems of medicine.

It is in diseases of slower development, in diseases that may become, or have become, chronic, that treatment by suggestion is eminently successful. It is especially so in affections of the brain, of the nerves, of the digestive system. It frequently acts like magic on rheumatism, on paralysis, on hysteria, which is indeed no fanciful ailment, as some will persist in calling it, but a real and terrible foe, taking many shapes, and requiring to be combated with the best and strongest methods at our command — moral as well as physical.

And the effect of this treatment is, in many cases, not merely physical; it has decided power over evil habits and vicious propensities. Dr. Liébault has counted among his patients many slaves of alcoholism and other forms of self-indulgence who through him have become enfranchised. One man whom I remarked, a French soldier, had for months been under almost continual punishment for drunk-

* See note, p. 120

eness. Dr. Liébault has made a temperate man of him — I say “temperate” advisedly, because in that part of France teetotalism does not as yet enter into the scheme of things. He is allowed a small quantity of wine at meals only, and is forbidden to take an extra glass or to drink between whiles. The man declares that he feels no desire to exceed his allowance, nor to accept offers of drink from his comrades. I should judge him to be by nature singularly destitute of the moral strength necessary for self-restraint.

Another case was that of a railway porter, who, by persistently smoking and chewing tobacco, had brought himself into a lamentable state of health. He suffered from dyspepsia, intermittent action of the heart, sleeplessness, and muscular tremor, and had threatenings of amaurosis. The doctor suggested complete disuse of tobacco, and ordered him to feel a distaste for every form of it. This command was strictly obeyed. The patient smoked and chewed no longer, because he could not; he turned with loathing from his pipe and his quid, and in about a week he was cured of the consequences of his indulgence. The doctors at Amsterdam told me they had treated many victims of the morphia-craving with equally good results.

The passion for intoxicating drink, regarded formerly as altogether a moral vice, is now recognized as a form of disease, and called alcoholism, dipsomania, and such-like names. The opium passion, and all uncontrollable cravings for narcotic poisons, are looked upon in the same light — as disorders of nerve or brain, hereditary or self-acquired, to be less condemned than pitied, and to the care of which not the moralist alone, but also the physician must bring his best efforts.

It is possible that in time *all* vice may come to be so considered — sin, as a physical malady; crime, as its manifestation. Facts given in Dr. Liébault's book, and others brought forward by Dr. Bérillon at the meeting of the French Association for the Advancement of Science, held at Nancy in 1886, also instances published from time to time by Dr. Auguste Voisin (of the Salpêtrière in the *Revue d'Hypnotisme*, point unmistakably to such possibilities. Treatment by suggestion has been tried on many devotees of vice, and with the happiest results. Inmates of the Paris female reformatories — women steeped in depravity, obscene of tongue, and as it seemed utterly incorrigible — have, by a course of this treatment, been transformed into decent members of society, and, in some instances, have for years held, and deserved to hold, positions of trust.

From this point of view, how important, how doubly grave becomes the vocation of the physician who in very truth shall minister to a mind diseased. What is termed Preventive Medicine has, during the last few decades, become a branch of medical science; so likewise, in the not very remote future, Reformatory Medicine may take a recognized place.

What is the explanation of these phenomena which we have here imperfectly discussed? In the various scientific treatises on the subject, by the authors whom I have referred to and others, several theories are advanced to account for them — theories differing mate-

rially from each other, and yet agreeing at some important points. The Nancy school has followed the example of Braid, the celebrated Manchester surgeon, who was the first to formulate a rational explanation of the mesmeric and kindred states (Neurypnology, London, 1843). Its disciples reject all theories of supernatural and mystic influence; they deny the presence of a 'magnetic fluid,' and maintain that hypnotic and natural sleep are analogous. Professor Bernheim quotes instances in which, by speaking to a patient who had fallen into natural sleep, he has produced the hypnotic sleep without awakening him, and without any visible sign of transition. The subject still slept peacefully; only his mind had come into communication with that of the physician. 'Then,' a reader may insist, 'some emanation, some magnetic or electric current, must have passed from the one organism to the other.' Not so: the relation between them was merely such a relation as may at any moment exist between any two human beings. The sleeper obeyed the doctor's voice — yes, because he *heard* it, and it was a voice he had been accustomed to obey. Or he followed the Doctor's gestures, either because his intensified sense of hearing conveyed to him the faintest sound made in producing them, or because, his sleep being light, he *saw* the movement from between his slightly open eyelids. A gesture made behind the patient, and so cautiously as to produce no sound, or made before him, his eyes being kept covered, says Dr. Bernheim, produces no response whatever.

[In this the followers of Braid show a narrowness of mind too common in the medical profession by ignoring the researches of others. It has often been demonstrated that a subject may be affected by an operator whom he does not see or hear, and even at a considerable distance. And as to the transmission of an aura, influence, or fluid, it has been demonstrated throughout the present century by the effects of mesmerized water and by the influence which the magnetizer sends in paper to his patients, which often produces cures. It is demonstrated too by the psychometric perception of an influence in anything which has been in contact with a human being. This influence may even be conducted like electricity by suitable media, or obstructed from transmission by certain non-conductors.]

Many persons can, by auto-suggestion, determine their time of waking. A man has to rise at an unwontedly early hour in order to begin a journey or to transact some important business. Before allowing himself to sleep, he impresses this necessity on his mind, and in all probability he will awake at the appointed time. With some people such self-obedience has become a regular habit, and however fatigued they may be they are certain to awake at any moment they have determined on before going to sleep.

Indian fakirs and Mahomedan dervishes, who by long practice have attained an amazing power of concentration, can at will produce in themselves a state of hypnotism, shown by mental exaltation and complete unconsciousness of their surroundings. While so absorbed, they will placidly endure conditions which in their normal state would cause unbearable fatigue and agony. Buddhist devotees --

and indeed devotees of many other religions — attain by what, practically, is auto-suggestion a foretaste of Nirvana, or a state of trance, ecstasy, or beatific vision. The history of cults abounds with such cases.

Dr. Liébault tells me that he has frequently employed auto-suggestion as a means of self-cure: when suffering from some slight ailment, such as an attack of neuralgia, he has lain down, fixed his eyes on some bright object, and wished to sleep for half an hour and awake free from pain. A true hypnotic sleep has been thus induced, and he has awaked at the suggested moment, with the pain gone. I take it, however, that his case is exceptional, and that the curative suggestion, to be effective, must generally be supplied by another person.

Professor Bernheim defines the hypnotic state as a *psychical condition, in which the subject is influenced by suggestion to an increased degree*. In this state, as we have seen, he is in relation with the operator, whose suggestions he accepts and obeys unquestioningly. These suggestions may be trivial and useless, as in the case of some experiments which I have quoted for illustration; or they may be, and in treatment are, serious and beneficial. But, whatever be their nature, the patient's mind is, for the time being, entirely bent on carrying them out; and, if so directed, will act on the body to effect changes of beneficial tendency. Thus some morbid habit is, for the time, controlled by a command or suggestion acting through the imagination. A patient is subject to periodical attacks of some complaint — say asthma or neuralgia. His system has accepted the morbid condition, which has become as much a habit as waking in the morning, or eating at regular hours. Such a one is put into the hypnotic sleep; his mind is closed against all impressions except the suggestion of the operator; it strives to obey this suggestion, that the pain shall not return at the usual time. That time arrives, and the morbid habit tries to assert itself. There will be some uneasiness, a transient difficulty of breathing in the one case, a slight pricking or burning in the other; but the morbid habit is weakened, and a few repetitions of the treatment suffice to overcome it. In cases where the complaint is of long standing, very little, of course, can be done without perseverance, as a complete change has to be effected in the constitution.

And still, though we see and record such results, we cannot tell *why* or *how* a patient in the hypnotic state is influenced to his cure. We may theorize on this subject, but as yet it remains a mystery. Whether human intelligence will ever compass it, is doubtful, though great neurologists, among others Professor Charcot of Paris, are at work trying to make it clear. In the meantime, the friends of treatment by suggestion accept it, as we all accept much that we cannot understand.

[This is a true expression of the prevalent ignorance of psychic and cerebral science, owing to the abandonment of the rational and easy methods of investigating the brain and soul. It is obvious that the processes of Dr. Liébault are not such as would control mankind

generally in their normal condition of vigor and firmness. The effect is due to a sensitive passiveness in the subject, which is to many a natural condition, especially when they submit to an operator. This passive sensitiveness and impressibility belong to the anterior half of the brain—to all of it in some degree, as the opposite positive condition belongs to the posterior half.

It is at the anterior end of the middle lobe (behind the sockets of the eyes) that my experiments have definitely located all our physical sensibilities, and this location has been confirmed by the experiments of Ferrier and other vivisectioners and pathologists. Hence, by touching the temples of a sensitive individual an inch behind the external angle of the eye, we produce the extreme degree of sensitive impressibility, and this results in the closure of the eyes if the impression extends a little above the spot just mentioned.

If we extend an arch from this region of somnolence and impressibility over the top of the head to the same on the opposite side (which will pass just in front of the coronal suture), we indicate the portion of the brain which evolves the spiritual as well as the physical sensibility. The organs lying along this arch develop Ideality, Spirituality, Faith, Imitation, Devotion, Friendship, and Admiration—faculties which enable one to surrender to another's influence, and to be controlled by another mind. There is much of this tendency in the French national character, as shown by their blind devotion to any popular leader. At present the favorite is Boulanger.

The group of organs just mentioned are more predominant in females than in males, and hence that sex affords a larger number of impressible subjects. This impressibility or capacity of being moulded by social influence, and harmonized with our friends, is very important in conjugal and social life, and gives a certain unity and solidarity to the family and to society; but strong positive characters preserve their individuality, and make their impression on all around them instead of being controlled by society.]

“Let it be our task to suppress the evil and develop the good. Let us surround the practice of hypnotism with those precautions which the welfare of society demands, and suffer it to be employed by qualified men only, who may be trusted to use it as they use other curative agents, without any affectation of mystery or occultism. Let us put down degrading exhibitions of unhealthy psychical experiments, as they have been put down in Holland, Switzerland, and other countries; and let no one allow himself to be psychically influenced by a stranger nor by any person in whom he has not well-founded confidence. Stories of men and women being hypnotized against their will by strangers, are, I am inclined to believe, mostly mythical—the general experience of experts being that no person can hypnotize another for the first time without his or her consent. The hypnotizer is able to guard even his most susceptible patients against being so affected by another than himself, by suggesting during the sleep that they shall obey no hypnotic influence except his own. Of this Dr. Bernheim gives an interesting example. A very susceptible patient, whom he had formerly hypnotized with

ease, put herself under his care. Judging that she was again a fit case for the psycho-therapeutical treatment, he endeavored to induce the sleep, but, to his surprise, found her absolutely insusceptible. He presently called in Dr. Liébault, who in a few seconds put her in a deep sleep, and, while she was in that condition, asked her why she had resisted Dr. Bernheim. She replied that Dr. Beaunis, whose patient she had recently been, had suggested to her during sleep that she must be susceptible only to his influence and that of Dr. Liébault. Of this order she had no recollection in her waking moments.

The Continental physicans who practise this system are wisely careful to protect themselves and their patients with such precautions as they would use in administering anæsthetics:—never hypnotizing any patient without his own free consent, or that of his natural or legal guardians, and insisting on some third person being present—if possible a relation or friend of the patient. The more cultured and broad-minded of them regard the treatment, *not* as a universal specific, to be used against all diseases and with all patients to the exclusion of other means of healing, but rather as a valuable adjunct to these in certain cases. They choose not to be innovators but improvers—not to take away but to add; and they work with a firm conviction that it should be the aim of medical science and of its exponents to press all remedial agents into the service of humanity.”

The foregoing admirable essay shows a spirit of progress among French physicians widely different from that of the Allopathic followers of the American Medical Association. The bigotry and arrogance of that Association in America greatly exceeds that of the old profession abroad. The culture of hypnotism and the psychometric experiments in France are referred to very contemptuously in several American medical journals. They manifest an intense jealousy against anything but drug practice, and against anything done without the authority of diplomas. A specimen of this intensely selfish jealousy appears in the *Boston Medical and Surgical Journal* of Jan. 24 which says of Dr. Tuckey's report:—

“Doubtless there is much exaggeration in the results claimed. Not even Dr. Liébault's high reputation and apparent honesty can altogether divest his practices of all semblance of *charlatanry*.” “In characterizing such performances as Dr. Tuckey witnessed at Prof. Liébault's dispensary as having about them a *semblance of charlatanry*, we have expressed the simple truth. No one knowing anything about hypnotism can believe that more than one-fourth of those patients that present themselves at Liébault seances are amenable to, or can in any way be benefited by, hypnotic influence. Yet all are encouraged to make the trial, and all are expected, doubtless, to pay their fee. Moreover, no knowledge of medicine or surgery is required for the exercise of this new system of therapeutics. Prof. Liébault may be a master of pathology, and diagnosis, but what he does, according to Dr. Tuckey so successfully, the veriest ignoramus, provided he have the brazen assurance, may do just as well.”

From this we learn that a simple method of relieving disease, which anybody can practice, is *charlatanry*, disgraceful to an educated profession. It may diminish professional revenues, and *that is quackery*. A five hundred dollar fine for interfering with a doctor's fees by successful competition is what the *B. M. S. Journal* or its allies have asked from the Massachusetts Legislature. To what a low moral status do the Allopathic colleges reduce their pupils.

The foregoing description by Dr. Tuckey shows that Dr. Liébault has himself the temperament of a good magnetic healer which qualifies him to attain success where many others might fail. It also shows that he does not confine himself to suggestion, but puts his hands on the morbid organs for local treatment, so that after all he has done nothing but what has been done before by operators who were not physicians. To heal disease by the imposition of hands is an old story.

Dr. Liébault deserves credit for using so extensively in healing the power of suggestion, which has been so much used for amusing exhibitions. But this is not new except to the graduates of Allopathic colleges, who have been so carefully kept in ignorance of everything but drug practice and mechanical measures. Healers like Dr. J. R. Newton often used suggestion as an auxiliary in their treatment, but not as their principal agency. A mesmeric healer, Dr. Quimby, of Maine, was the first to make suggestion his leading measure — what he called a shorthand method — impressing the patient with the idea of health. From this arose the *mental healing* method which Mrs. Eddy associated with some very crazy metaphysical and theological notions, and called it “Christian Science,” though, as presented by her, it is equally destitute of Christianity and of Science. Mental healers generally are disposed to repudiate the fantastic notions of Mrs. Eddy. Mental healing or mind cure rests upon the same principle as the suggestion cure of Dr. Liébault and others — curing the patient by a suggestion of health given when he is passive.

The Profundities of Theosophy, and Shallows of Hinduism.

THEOSOPHY is a very noble word. It signifies Divine Wisdom; and Dr. Gall, the expounder of the mentality of the brain, with a wisdom greater than he knew, gave the name Theosophy to that portion of the brain which reverentially aspires to the Divine, and realizes or enables man to realize the true sentiment of religion.

As thought is intellectual presence, and presence involves environment, and environment becomes an influential or controlling power over sensitive natures, it follows that the soul by thought not only comes into rapport with, but comes into sympathetic identification with, that toward which its thought is directed, and thus by contemplation of the Divine, rightly directed, not to the demon that theology has called god, but to the All-wise Benevolence that glows in all life and fills the incomprehensible, the soul may truly assimilate

late the radiant elements of the Divine nature and thus acquire that elevation and profundity of thought which deserve the name of Divine Wisdom. Nor should I be willing to recognize any system of religion as worthy of the name, which does not elevate its disciples to nobler views of life and consequently to nobler and wiser action.

Therefore we may assume that true religion is the basis of Theosophy — the impelling power which lifts the pure intelligence above the mere cognizance of material things and selfish interests, to a larger comprehension of the psychic and material universe, and their interior relations.

It is the unworldly thought, the consciousness that earthly things occupy but a small space in the grand cycles of human destiny, which enables man in his brief hour on earth to act in a manner worthy of his ultimate destiny.

Ever on the approach to the border line where earth and heaven are contiguous, does the soul of man begin to realize that higher existence for which it has been prepared, and that far wider range of intellectual capacity which comes with the loss of material incumbance, whether it be on the invalid's couch, when the soul is slowly losing its hold on the body, or in the sudden presence of death by drowning or by poison. There comes a grand and weird illumination of the mind, as it grasps the whole panorama of life. And when physical life is stilled by an anæsthetic, and the soul thus relieved of physical consciousness by anæsthetic vapors, there comes a still grander and wider sense of the mysteries of the universe, and a realm of infinite possibilities, of which the poet Tennyson professes to have had a realizing sense.

There is, then, an element in the constitution of man which has an affinitive relation with Divine Wisdom; and if there be such an element there is no reason why it should not be cultivated by reasonable men, instead of being surrendered to the exclusive possession of rhapsodists, enthusiasts, and fanatics; nor should we hesitate to mark a broad dividing space between the legitimate aspirations of the theosophic mind and the arrogant assumptions or vain imaginings of those whose vanity lifts them above the necessity of acquiring any useful knowledge before they give forth their dreamy and confused ideas.

The vast amount of ignorance and credulity among the half-educated and superficially educated classes has produced an immense demand for bogus philosophy and spurious psychology and religion. But I do not hesitate to assert the claims of INTUITION as a guide to Divine Wisdom, when associated with the rational faculties, yet not when emancipated from the control of reason. In short, I believe that there is a realm of Theosophy which will hereafter be an important part of the intellectual life of the best and wisest.

But I cannot go farther in the advocacy of Theosophy without repelling in the most emphatic manner the arrogant assumption of a Hindu sect of devotees, following the mystic dreams of a very dark age, who seem to be quietly assuming the word theosophy as the registered trademark or exclusive title of their own system of thor-

oughly unscientific speculation. If there is in the world any consistent body of Theosophy, it is most certainly only where the human mind is absolutely unfettered and emancipated from the past, reaching out to the future. Most certainly it is not Oriental; nor do I think it can be called European. Whatever the present or the future may give that might deserve the name of Theosophy will, I believe, be American, if it be identified with any locality. Most certainly it cannot spring from the dead roots of Buddhism, Brahminism, Mohammedanism, Judaism, or Christianity, for each of these systems as we view them historically appears only as a mighty octopus, to grasp with myriad tentacles the struggling spirit of humanity, and hold it fast in primeval darkness or in the dim misty hours before the dawn.

I grant that there is in the interior of the Christian system, what we find in no other, a bright ray of Theosophy, a clear conception of man's duty and a glimpse of his destiny and his high spiritual nature, in regard to which any one might be proud to call himself a Christian. But this is not historical Christianity — it is not the characteristic of the church, which is the only embodied Christianity of which the historian can speak.

Hinduism wears upon its robes the label of Theosophy, to which it has about as good a right as Shakerism, Irvingism, Swedenborgianism, Harrisism or Newbroughism, for like them it has a pretentious and fanciful theory with a bold assumption of wisdom — a claim to the higher enlightenment, from which fanatics look down with serenity upon those who prefer investigation and science to tradition and assumption.

It is important that American Theosophists, seekers of the wisdom unknown to the ancients, should assert their own position, and refuse to yield to any form of Hinduism the recognition involved in the use of the word theosophy as a proper name for that mass of antique Oriental theories which includes the unthinkable subdivision of humanity into seven imaginary elements instead of the one indivisible personality of which all rational minds are conscious, and the still more visionary system of reincarnation, which enables the theorist to recognize the presence in human forms, the commonplace Smith and Jones, of the illustrious of past time, of whose existence at the present day in spirit-life we have unquestionable evidence, to which the Hindu fanatic closes his mind — an evidence which he never seeks, for inductive science is in its nature and spirit utterly incompatible with all forms of hereditary fanaticism. I would not deny that Hinduism may be adorned with many virtues in the persons of disciples who are naturally amiable, and that in the sensitizing climate of India there may be many gifted with high powers of intuition; for these things belong to the history of all forms of religious fanaticism; but intuitions uncontrolled by reason, allied to a morbid imagination, and undirected by high moral principle to the proper benevolent ends or aims, seeking neither social nor intellectual progress, are very far from being entitled to the name of Theosophy, and the Hindu dreamer does less for progress than the passive American medium.

That there may be natural elements in India from which Theosophy might be grandly developed I have no doubt. I don't dispute that there may be, there, Mahatmas who have marvellous spiritual powers, but so long as these powers are enslaved to the service of an ancient superstition, negligent of modern progress, and indifferent to the social degradation, the superstitious woman-crushing and nation-debasing conceptions that rule in India, the application of the term Theosophy to such Hinduism as this is a gross abuse of language. Hinduism is not science—it is not philosophy—it is not a rational and practical religion. It is but a vague and dreamy speculation born of an unnatural life, and full of confused, unnatural conceptions, like those of dreams which, on awaking to clear thought, we find it difficult to realize again, and wonder how they came into our minds.

To me there is nothing so drearily fatiguing and unprofitable as reading the speculations of the Hindu writers brought forward by the Theosophic Society. Their utter barrenness and accumulated mysticism, "fog shrouding fog; impenetrably dark," remind me of nothing so much as the outpourings of fanaticism in a fourth-rate theological magazine. Scarcely a paragraph can be found in their writings which is not intensely repulsive to a mind accustomed to exact thought and positive demonstration with a beneficial purpose. It would be easy to illustrate this by quotations, but I do not wish to weary my readers. It would seem that a mind befogged and saturated with such literature might easily be led into any mystical absurdity; and perhaps it is owing to such influences that H. E. Butler, editor of the *Esoteric Magazine* in Boston, and founder of an Esoteric Society, who accepts the most extravagant Oriental ideas, and produces a great deal of the same sort himself, is now raising funds from the credulous for an Esoteric College to be created in the Rocky Mountains, where Heaven on earth is to be realized, all the world's wisdom and a great deal more concentrated in one brilliant focus, and boundless wealth to be realized, as they can create food enough to supply all the world for almost nothing by their sublime command of unknown sciences derived from some wonderful Pundit of the Himalayan Mountains!! By such sublime sciences food will be gathered from the atmosphere, wool produced without sheep, and cities larger than Boston erected by magical wisdom. For magnificent pretence appealing to ignorant credulity, the Butler scheme surpasses the Oriental marvels, and appeals to a lower class of minds. But there is an element of fraud and money-getting in the Butler programme, which does not exist in the harmless illusions of Hindu Theosophy. Nevertheless charges of fraud in the magical marvels of the Theosophic Society, or rather of Madame Blavatsky, have been stoutly maintained by investigators, and as stoutly denied by members of the society.

Nevertheless it must be conceded that persons of active minds, who delight more in ingenious speculation than in the verification of hypotheses, have given their adhesion to Hinduism. But this may be paralleled by the fact that others of still more vigorous intellect

have surrendered to the absurdities of Roman Catholicism, even in spite of its awful historical record. Human nature is not always proof against the magnetic attraction of masses. The millions of any church, its wealth, its splendor, its literature, its power and its social influence, have often stronger attractions than those of pure truth in its virgin nakedness and helplessness; and indeed we all inherit from countless centuries of superstition a strong unconscious yearning for the mysterious and irrational. My American friend Olcott has surrendered to the Oriental charm, and it is a question whether he shall be able to infuse the western common sense and spirit of investigation into the Hindu relics of antiquity, or shall go more than half-way to meet the spirit of Hinduism and lose his connection with the independent progress of the West. His exposition of "Theosophy, Religion, and Occult Science" is an able and brilliant production. His presentation of Theosophy as a liberal religion and an independent truthseeking impulse must attract every reader. There is a vigor and breadth of thought in the whole volume which wins the admiration of the reader.

He states as "the two chief avowed objects of the society, — the formation of a nucleus of an Universal Brotherhood for the research of the truth, and the promotion of kind feelings between man and man; and the pursuit of the study of ancient religions, philosophies, and sciences." The objection I would present is that as Oriental Theosophy has been presented in the main, it seems to be little else than a revival of the ancient religions and so-called philosophies and sciences, in which, as an independent unprejudiced inquirer, I fail to see either a properly developed religion, a genuine philosophy, or anything worthy of the name of science.

The philosophy and science are condensed into the purely fanciful statement of the "Hindu philosophies," that a human being is made up of "seven well-defined principles or groups," viz., "the material body; the life principle; the astral body; the Kamarupa (will, desire) resulting as the 'double' Mayavirupa; the physical intelligence or animal soul; the spiritual intelligence; the Divine spirit atma." "Each of these principles is subdivided into seven sub-groups," — so there are forty-nine quiddities to make up the entity, man.

This is not science; it is not a study or investigation of man. The so-called philosophers (?) who gave this analysis were profoundly ignorant of man, ignorant alike of his anatomy, physiology, pathology, and psychology; ignorant of the functions of the various structures of the body, and of every organ of the brain or law of its action. These are western sciences, of which India knew nothing. Their pretended philosophers had not the energy or capacity to investigate man, and their analysis of him was purely subjective — an analysis of their idea of man, their mode of considering him.

A philosopher of this transcendental type might analyze a traveller's trunk into its seven principles, and say that it consists of its form, its color, its odor, its elasticity, its size, its weight, and its cubic

capacity. With these profound ideas he might look with contempt upon the mechanic who could only discover a certain quantity of wood, leather, hinges, and nails.

Innumerable western observers, not dominated by the inherited ignorance of antiquity, discover in the study of man simply a material body, a spiritual form, and an interior soul or spirit. These three things are as well established as anything in physical science by the concurrent investigations of a vast number of fearless inquirers; and when the dreamy Oriental tries to substitute his obsolete speculations concerning forty-nine elements in man, for our positive knowledge, he appeals not to reason or common sense, but to that blind faith in mysticism which our advancing civilization has not yet overcome. That so vigorous a mind as Col. Olcott's should have surrendered to this transcendental nonsense is much to be regretted.

The talent and literary taste of Col. Olcott, aided by Mad. Blavatsky, have galvanized into temporary vitality the decaying mass of Oriental superstition and pseudo-philosophy, but the intelligent reader is astonished to find one who writes with brilliant and philosophic eloquence, up to a certain limit, suddenly abandon the scientific method, and surrender to the unproved and undemonstrable theories inherited from an ignorant, superstitious, and mythological antiquity.

"Throughout the East" (says Col. Olcott in his London address of July, 1884) "it is accounted the chief merit of Theosophy that its teachings are but the uncolored recapitulation of the grand philosophy taught to Egypt and Greece by their holy sages, and embalmed in their ancestral literature."

This is a distinct and authoritative avowal of what I have charged — that what is presented to the world as Theosophy is but ancient Hinduism. So it is presented everywhere. The Theosophy of enlightened Americans — the well-verified Pneumatology which unfolds the relation of the spirit world to this, traces the onward course of humanity in both worlds, and by an exact ANTHROPOLOGY shows how the physical constitution of man maintains its innumerable correlations with the psychic universe, showing the precise convolutions of the brain in which the most interior spiritual phenomena have a home, while by Psychometry it brings the exploration of these mysteries within the reach of all progressive minds — is practically ignored to make room for the Oriental phantasmagoria. They give us an unlimited supply of Karma, Reincarnation, seven abstract incomprehensible homunculi or androidal elements, which the English language cannot describe and a solid English intellect cannot conceive — Shells, Elementaries, Elementals, Yogis, Chelas, Rishis — Astrals, who comprehend and manage the incomprehensible atomic conglomerations of the Sthulasarira, holding the Jiva, and the Jiva entwining with the Kamarupa, and the Kamarupa holding the Manas, and the Manas holding the Buddhi, and the whole carrying the illimitable ATMA, until they land in Devachan, and probably longer, on the road to the incomprehensible Nirvana, which neither India nor Europe can define, but which is life or death according to the cogitative mood of

the writer who describes it, and which Olcott illustrates as "Buddha's doctrine" "that the soul is not immortal!!" This is the intellectual mythological chaos, inherited from "their holy sages" which is actively propagated as — what? — not as Hinduism, but as THEOSOPHY — as science aspiring to Divine Wisdom — while it is simply an abandonment of positive psychic science to plunge into that labyrinth of folly from which the past three centuries have relieved the European mind. The dreariest soul-blinding fog of Mediæval Scholasticism is surpassed by the "six major schools" of "Aryan Philosophy" and the numerous minor schools of the same. This Aryan Philosophy (?) is the Eastern wing of that dense cloud of absurd mysticism which overhung Europe for near a thousand years, suppressing all progressive science, and creating an atmosphere to nourish the deadly growth of tyrannic superstition. That scholasticism had its taproot in the superstitious philosophies of Greece and Asia Minor, which unitized in spirit with the so-called Aryan philosophy which Col. Olcott seeks to revive.

When Mohini, a famous representative of Orientalism, was in this country, I listened to one of his discourses, which made it quite apparent that he was in sympathy, not with modern science, but with the theological scholasticism of past centuries, and thoroughly drilled in the most incomprehensible follies of Aryan philosophy, to which Col. Olcott has added its most incredible legends.

The credulity which accepts these myths and dreams is a strange superaddition upon such a mind as Olcott's. He is an intellectual marvel. To a certain extent he is clear and bright in thought, but beyond his lucidity there is a nimbus of mist, and his intellect shines like a lantern surrounded by a London fog which it cannot pierce.

The credulity which enables him to accept and propagate ancient Hinduism leads him of course to accept as true a great amount of legendary lore, which, ridiculous as it may seem, is fully as worthy of credence as the great body of Hinduism which he calls Theosophy. The common weakness of the superstitious mind is to accept upon the feeblest legendary testimony the most improbable things, which are located far enough in the past. Thus in his lecture on India, Olcott says of the ancient Aryans, upon the testimony of "the late Bramachira Bawa" — "They could *navigate the air*, and *not only navigate, but fight battles in it*, like so many war eagles, contending the dominion of the clouds. To be so perfect in aeronautics, as he justly says, they must have known all the arts and sciences related to that science, including the strata and currents of the atmosphere, their relative temperature, humidity, and density, and the specific gravity of the various gases. At the Mayarabha described in the Bharata, he tells us, were microscopes, telescopes, clocks, watches, mechanical singing birds, and articulating and speaking animals. The Ashta Vidya — a science of which our modern professors have not even an inkling — enabled its proficient to *completely destroy an invading army* by enveloping it in an atmosphere of *poisonous gases, filled with awe-striking shadowy shapes and with awful sounds.*" FEE FAW FUM!! as the terrible giant says in the juvenile story, is our only comment on this.

The credulity that accepts such extravagant fables as these is a sufficient explanation of the origin of *Hindu* Theosophy. Col. Olcott is the president and founder — the responsible head and source of the *so-called* Theosophic societies. He has blindly accepted the theories of Mad. Blavatsky, and accepted Hinduism as his Bible. From these two the contagion of blind faith has spread to the West. And the immense ignorance of genuine psychic science (in fashionable society) constitutes a rich soil, enriched by sentimentalism and credulity, in which Hinduism may flourish when smuggled in under the charming name of Theosophy. It cannot be argued out of existence by scientific or philosophic thinkers any more than we could argue down Roman Catholicism or Mormonism. The reasoning faculty that cannot exclude a falsehood cannot expel it after acceptance.

In a book published by Col. Olcott in 1875, entitled "People from the Other World," his credulity was fully displayed. The following is not the most extravagant of its narratives, but sufficient to show his fondness for Munchausenisms: —

"Madame (Blavatsky) says that in full sight of a multitude, comprising several hundred Europeans and many thousand Egyptians and Africans, the juggler came out on a bare space of ground, leading a small boy, stark-naked, by the hand, and carrying a huge roll of tape, that might be twelve or eighteen inches wide.

"After certain ceremonies he whirled the roll about his head several times, and then flung it straight up into the air. Instead of falling back to earth after it had ascended a short distance, it kept on upward, unwinding and unwinding interminably from the stick, until it grew to be a mere speck, and finally passed out of sight. The juggler drove the pointed end of the stick into the ground, and then beckoned the boy to approach. Pointing upward, and talking in a strange jargon, he seemed to be ordering the little fellow to ascend the self-suspended tape, which by this time stood straight and stiff, as if it were a board whose end rested against some solid support up in mid-air. The boy bowed compliance, and began climbing, using his hands and feet as little 'All Right' does when climbing Satsuma's balance-pole. The boy went higher and higher until he, too, seemed to pass into the clouds and disappear."

"The juggler waited five or ten minutes, and then, pretending to be impatient, shouted up to his assistant as if to order him down. No answer was heard, and no boy appeared; so, finally, as if carried away with rage, the juggler thrust a naked sword into his breech-clout (the only garment upon his person), and climbed after the boy. Up and up and up, hand over hand, step by step, he ascended, until the straining eyes of the multitude saw him no more. There was a moment's pause, and then a wild shriek came down from the sky, and a bleeding arm, as if freshly cut from the boy's body, fell with a horrid thud upon the ground. Then came another, then the two legs, one after the other, then the dismembered trunk, and, last of all, the ghastly head, every part streaming with gore and covering the ground.

"A second lad now stepped forward, and, gathering the mutilated

fragments of his comrade into a heap, threw a dirty cloth upon them and retired. Presently the juggler was seen descending as slowly and cautiously as he had ascended. He reached the ground at last, with his naked sword all dripping with blood. Paying no attention to the remains of his supposed victim, he went to rewinding his tape upon his stick, his audience meanwhile breaking out into cries of impatience and execration. When the tape was all rewound, he wiped his sword, and then, deliberately stepping to the bloody heap, lifted off the ragged quilt, and *up rose the little tape-climber as hearty as ever*, and bowed and smiled upon the amazed throng as though dismemberment were an after-breakfast pastime to which he had been accustomed from infancy."

What an appetite for the marvellous does this exhibit, and how well does it illustrate his credulous acceptance of Indian legends. This credulity is the pervading spirit of Hindu Theosophy. When this book was first issued, I urged Col. Olcott to preserve its credibility and respectability as a record of spiritual phenomena by striking out its most preposterous narratives of foreign miracles, but he rejected the advice.

It is toward such marvels, hidden far away in the dim distance, and seen by the eye of faith, that Col. Olcott leads his followers. They are not promised any demonstration that such things do occur, but urged to believe with a blind faith that all things are possible, by devoting themselves for years to the pursuit of the impossible, as children run to find the end of the rainbow. To be a Chela and to become a Yogi is the aspiration of Hindu Theosophy, and great are the promises of the leader. The Yogi in the third stage, he says, "overcomes all the primary and subtle forces — that is to say, he vanquishes the nature spirits or elementals resident in the four kingdoms of nature; and neither *fire can burn, water drown, earth crush, nor poisonous air suffocate* his bodily frame. He is no longer dependent upon the limited powers of the five senses for knowledge of surrounding Nature; he has developed a spiritual hearing that makes the most distant and most hidden sounds audible, a sight that sweeps the area of the whole solar system, and penetrates the most solid bodies along with the hypothetical ether of modern science; he can make himself as buoyant as thistle down, or as heavy as the giant rock: he can subsist without food for *inconceivably long periods*, and if he chooses, can arrest the ordinary course of nature, and escape bodily death to an *inconceivably protracted age*. Having learned the laws of the natural forces, the causes of phenomena, and the sovereign capabilities of the human will, he may make 'MIRACLES' his playthings."

The wonderful powers of these invisible and intangible Yogis must have furnished the model for that swindling romance of Ohmart and Butler, the "Call to the Awakened" "from the Unseen and Unknown," which improves upon the model furnished by Hindu Theosophy in the 'marvellous claims for the unseen wise men who have mastered all the secrets of nature. The American fraud, however, appeals to a lower class of minds, and differs from the harmless illu-

sions of Hinduism which have no such evil reputation except in the charges of fraud against Mad. Blavatsky's miracles by Mr. Hodgson, and the denial of the charge by the Theosophic Society, who regard it as a persecution.

The progress of Hinduism must run in the line of "the least resistance" and the largest credulity — a line which I regret to say runs through some portions of the spiritual camp; but I can assure Col. Olcott that if one of these third degree Yogis of the ever-fasting, everlasting, uncrushable and *incombustible* pattern, who can breathe carbonic acid gas, and sleep at the bottom of the ocean, or in the fiery furnace, could be induced to present himself in the United States, he might realize as Dr. Johnson expressed it "a wealth beyond the dreams of avarice," and win an audience to the Colonel's graceful lectures that would require a Western prairie to hold them, as the immortal Yogi, wreathed in brilliant flames, might give us most charming and startling news of what is going on in the wisest circles of Jupiter, Mars, and Venus, and save astronomers from any further necessity of erecting gigantic telescopes, while he could also instruct geologists as to the richest veins of gold, and explain the fiery constitution of the centre of the globe and the possible source of future volcanic eruptions.

And yet this chaotic and credulous Hindu Theosophy has been accepted by people of education as a pleasant thing to talk about, because they know little of its boundless demands upon credulity, and think little of anything but the pleasant meanings of the word Theosophy — and because as a general rule they know very little indeed of the scientific Theosophy of America, and are therefore easily misled in matters of psychic science.

If there is anything of much value in the Hinduism of the Theosophical Society I have been unable to discover it, and I venture to suggest that when Sanscrit speculation and Sanscrit ignorance are resurrected, it would be better to call it frankly Aryan Philosophy, or Sanscrit Philosophy, or Hindu Philosophy, than to conceal its character with the noble word Theosophy, that it may be smuggled into the circle of modern science with which it has nothing in common.

The word Theosophy, its borrowed password, suggests the broad and liberal view of religion advocated by Olcott which is substantially that of the best thinkers of the present time, but it is only a speculative view. It does not bring an earnest practical system of religion, intent on conquering the evils which abound in India, Europe and America, and applying all knowledge to the betterment of society. I find nothing in Olcott's exposition to enlighten American Theosophists, but much to darken the mind if accepted. The power of the human spirit both in and out of the body, the psychic control of matter, the double and other marvels magnified by Hinduism, are better understood in America than in India; but those who first learn of these things from Theosophic societies may suppose they are getting a rare and exclusive esoteric wisdom. Let them look to the proper sources of information and they will be undeceived.

Upon the whole, we may conclude that this disguised Hinduism has given us neither science, philosophy, nor true religion. Its science is false, its philosophy is but subjective dreams, and its religion is not only ignorant of the destiny of man, but is largely composed of a benevolent and harmless namby-pamby dreamy pessimism quite unfit for the stirring world of active duties, in which evil is to be bravely conquered and mankind led to a higher destiny by the unwearied toil of the noble who live in accordance with that life in Heaven which is not a passive dream, but an unwearying labor of love.

A Natural Bone Setter.

REMARKABLE OPERATIONS BY AN UNTUTORED WOMAN ENTIRELY
WITHOUT PROFESSIONAL TRAINING.

AN interesting story of concern to Brooklyn people was recalled to mind the other day: —

Anzonia is a little, picturesque village near Vittoria, in north-eastern Italy, not far from the Austrian Tyrol. It is the home of a noted woman, whose fame has spread throughout all Europe by her skill to relieve human suffering. Regina dal Cin was born in the village of Vendenciano, near Conegliano, Venetia, April 4, 1819. Her parents were Lorenzo Marchesini and Marianna Sandonella, both of whom belonged to the peasantry of Venetia. Following the vocation of her mother, Regina, from early childhood, displayed a taste for setting dislocated bones.

At first practising her art on chickens and animals, Regina's first operation, strange to say, was upon her mother. One day, as she was going to a neighboring village, the wagon upset and her leg was broken. Regina, who was now nine years old, following her mother's direction, set the limb. Her mother was carried home and confined to the house for forty days, during which her daughter became her nurse. A year later Regina went to live with her brother at Vittoria, where she began to see operations in the hospital and acquired her celebrated delicacy of touch. At the age of eighteen she married Lorenzo dal Cin, a poor peasant, and was shortly left a widow with one son, who became a priest. Among her early operations was one upon a poor fellow in the village of Alpago, who was confined to his bed by fractured legs. The doctors had ordered amputation, when Regina, appearing at the time, declared she could save both legs, and in a short time the man was able to walk.

Doctors, enraged at being thus outrivalled, had her arrested and taken before the tribunal for practising without a license. Her advocate was the patient whom she had just cured. Regina was pardoned, but ordered to practise no more. Yet patients came to her day by day, declaring they would see no one else. The theory of her skill was the "reduction of the femur." A poultice of marsh-mallow and bran was applied and continued for a longer or shorter

time, accordingly as the dislocation was new or old. When the bone had attained a certain softness, the manipulation began and the dismembered parts placed aright, the force being used at the proper time, and unconsciously to the patient, all being done without chloroform and without causing pain. It must be remarked, however, that she possessed an almost superhuman strength in her fingers, equal to that of two men.

Another wonderful cure was in the case of Dr. Bellim, an invalid from hip dislocation, of twenty years' standing. Dr. Bellim was one of the physicians whose prejudice, twenty-five years before, she had sought to overcome. From 1843 to 1868 she continued to practise her profession, in which her only desire was to excel. From patients of ample means she always expected liberal compensation, but the poor she charged nothing. Again summoned before the tribunal at Vittoria for practising without a license, she was condemned to two months' imprisonment. The case was carried to the higher court at Venice, where, defending herself with great skill, she said: "Gentlemen, you know very well how to name the bones. I do not; but I can set them, and you cannot." She was acquitted amid great rejoicing. A lady of Venice, whose daughter was suffering from luxation of the femur, sent for Regina, and the young lady in a short time was able to lay aside her crutches. The physicians of Venice, after an interview, now each presented her with a certificate. Honors still awaited her. Mr. Canenida, a rich banker of Trieste, whose daughter had suffered from infancy with the same disease, and who had consulted all the best physicians of the great capital without finding any benefit, finally sent for Regina, who operated on the daughter, and in a short time she was cured. Operations began to multiply. Wonderful cures were effected. Regina was tendered an ovation. Surrounded on the streets and everywhere hailed with enthusiasm, she would smile and bid them "thank God, for it is to him I hold the gift." The municipality invited her to operate in the city hospital before a number of physicians, and she secured their warm approval, and they rewarded her with a certificate.

The mayor now gave her a grand dinner, at which were present the *élite* of the city and many physicians. They applauded her everywhere, as if she were Garibaldi or some other liberator of the country.

The day of her departure a deputation of patients, headed by M. Valerio, who had been cured of luxation of twenty years' standing, presented her with a magnificent album, containing over 4,000 signatures, including those of eighty physicians, beautifully dedicated in lines of gold. The municipality of Trieste presented her with 100 napoleons in gold, one-half of which she distributed to the poor. The profession offered her 300 florins a year and a villa to remain.

It was a fête day at Vittoria when the Italian government sent Regina a diploma allowing her to practise. Music sounded on the streets, national airs were sung. A young man whom she had cured of luxation of the femur wrote two poems, which were rendered at the theatre during the afternoon and evening.

Mr. Isaac R. Robinson, of Montague terrace, Brooklyn, who was rendered lame from a sickness during infancy, while travelling abroad sought her at her home and was benefited to the extent of being able to walk without the use of a high shoe. The cases cited are all cures, yet in some instances relaxation took place after treatment, as to which she said, "I only begin to cure; you must do the rest," meaning the continuance of bandages, etc. Incurable patients sought her door. Discerning their condition, a single touch telling her the condition of the bone, she dismissed them with a sweet smile, often handing them a coin.

Though now seventy years old, day by day she is visited by Italians, Austrians, French, Prussians, Russians, Poles, Greeks, and Turks. She shows no distinction to patients. — *Brooklyn Eagle*.

Belva Lockwood, the Lawyer.

HOW SHE GAINED HER POSITION.

THE following account of Belva Lockwood, the late Presidential candidate, is extracted from an interesting autobiographical narrative which she published in "Lippincott's Magazine" for February, 1888. The whole narrative is interesting, but our Journal has only space for the following: —

In my college course I had studied and had become deeply interested in the Constitution of the United States, the law of nations, political economy, and other things that had given me an insight into political life. I had early conceived a passion for reading the biographies of great men, and had discovered that in almost every instance law has been the stepping-stone to greatness. Born a woman, with all of a woman's feelings and intuitions, I had all of the ambitions of a man, forgetting the gulf between the rights and privileges of the sexes. In my efforts to discover new avenues of labor I met with some ludicrous and some serious experiences, — many of which were known only to myself. Andrew Johnson was at this time President of the republic, and William H. Seward Secretary of State. There was a vacancy in the consulship at Ghent. Conceiving that I could fill this position, I had the audacity to make application for it. Preparatory to a prospective appointment, I reviewed my German, read all the authors that I could find on International Law in the United States Supreme Court Library, and, procuring through my member of Congress a copy of the Consular Manual, made myself quite familiar with its contents, so that I fully believed that I was competent to perform the service required of a consular officer, never once stopping to consider whether the nation to which I should be accredited would receive a woman.

To my disappointment and chagrin, no notice was ever taken of my application, and I was too weak-kneed to renew it. The fact that Andrew Johnson soon afterwards became involved in many complications with Congress, which ended in his impeachment by that body, may account in a measure for the lack of interest taken by him and by the public at large in my humble aspirations.

Meanwhile I had started a school at Union League Hall, and had added to my business the renting of four other halls, which were filled nightly with Temperance Orders, Posts of the Grand Army, and other Orders. "A strange business for a woman," the neighbors said. I did not care for these comments, but the work was distasteful to me, often keeping me up late at night, and placing me constantly in contact with people with whom I had no affiliation. All my leisure hours were employed in study. And now, possessing myself of an old copy of the Four Books of Blackstone's Commentaries, I gave myself daily tasks until I had read and re-read them through. In the midst of these labors I committed the indiscretion so common to the women of this country, and, after fifteen years and more of widowhood, married the Rev. Ezekiel Lockwood, on the 11th of March, 1868.

But this marriage did not cure my mania for the law. The school was given up, and during the following year I read Kent's Commentaries, occupying all the spare moments in the midst of my domestic work. In the autumn of 1869, on the opening of the Columbian College Law Class, I attended with my husband, by invitation of its President, Dr. Samson, the opening lecture of the course, delivered by him. I also went to the second lecture, and before the third presented myself for matriculation in this class and offered to pay the entrance-fee. This was refused, and I was thereupon informed that the question of my admission would be submitted to the faculty. One week, two weeks, elapsed, when one day I received a letter running thus:—

"COLUMBIAN COLLEGE, Oct. 7, 1869.

"MRS. BELVA A. LOCKWOOD:

"MADAM, — The Faculty of Columbian College have considered your request to be admitted to the Law Department of this institution, and, after due consultation, have considered that such admission would not be expedient, as it would be likely to distract the attention of the young men.

"Respectfully,

"GEO. W. SAMSON, *Pres.*"

I was much chagrined by this slap in the face, and the inference to be drawn from it, that my rights and privileges were not to be considered a moment whenever they came in conflict with those of the opposite sex. My husband counselled that I should keep silence about it, as his relations with Dr. Samson, as ministers and co-laborers in the same church, had hitherto been friendly. But the truth would out. The newspaper men got hold of it, as newspaper men will, and came to me and demanded to see the letter, declaring that the action of Dr. Samson was a matter of public interest. My husband protested; but I read them the letter, retaining the original, which I still have.

Next year the National University Law School was opened, and, ostensibly as a part of its plan to admit women to membership on the same terms as young men, I was invited, with other ladies, to

attend the classes, and gladly accepted. At its first session fifteen ladies matriculated, partly as a novelty, I suppose, but certainly without any idea of the amount of labor involved. Many of them left with the close of the first quarter; but some continued through the year, and a few of them held on until the middle of the second year. Only two persons, Lydia S. Hall and myself, completed the course. At first, besides the regular class-recitations, we were admitted to the lectures with the young men, although the recitations had been separate. This was a compromise between prejudice and progress. It was not long before there commenced to be a growl by the young men, some of them declaring openly that they would not graduate with women. The women were notified that they could no longer attend the lectures, but would be permitted to complete the course of studies. As Commencement day approached, it became very evident that we were not to receive our diplomas, nor be permitted to appear on the stage with the young men at graduation. This was a heavy blow to my aspirations, as the diploma would have been the entering wedge into the court and saved me the weary contest which followed.

For a time I yielded quite ungracefully to the inevitable, while Lydia S. Hall solaced herself by marrying a man named Graffan and leaving the city. She was not a young woman at that time, but a staid matron, past forty; and after her departure I entirely lost sight of her, and suppose she became "merged," as Blackstone says, in her husband. I was not to be squelched so easily.

I asked a member of the bar, Francis Miller, Esq., to move my admission to the bar of the Supreme Court, D.C., which he did, some time in the latter part of July, 1872, and I was referred to the examining committee for report. I at once hunted up the committee and asked for the examination. It was with evident reluctance that the committee came together for the examination, which was quite rigid and lasted for three days. I waited for weeks after this, but the committee did not report. Thereupon I entered complaint of their action to the Supreme Justice, David K. Cartter, and another committee was appointed. It was Judge Cartter who one year before, in the revision of the Laws of the District of Columbia, knowing that some women in the District were preparing for admission to the bar, had asked that the rule of court be so amended as to strike out the word "male," and it had been done, so that this disability no longer stood in my way. The new committee, like the old one, examined me for three days, but would not report. They were opposed to the innovation. The age of progress that had to some extent softened and liberalized the judges of the District Supreme Court had not touched the old-time conservatism of the bar. I was blocked, discouraged *pro tempore*, but had not the remotest idea of giving up.

Desperate enough for any adventure, I now, at the request of Theodore Tilton, went on a canvassing and campaigning tour through the Southern States in the interest of the New York *Tribune* and *Golden Age*, and of Horace Greeley, whom the Liberal Republicans

had nominated for the Presidency in July, 1872. My trip was a reasonably successful one, but it did not elect Greeley.

After the political sky had cleared, I made my appearance at a course of lectures in the Georgetown College Law Class; but when a call was made by the chancellor for the settlement of dues my money was declined, and I was informed by a note from the chancellor, a few days later, that I could not become a member of the class. I then turned my attention to Howard University, and for a time attended the lectures in that institution; but the fight was getting monotonous and decidedly one-sided. Some of the justices of the peace in the District, and Judge William B. Snell of the Police Court, had notified me that I would be recognized in the respective courts as attorney in the trial of any case in which I chose to appear; and Judge Olin had recognized me in the Probate Court of the District. I had even ventured to bring suit on a contract in a justice court. This procedure was considered so novel that it was telegraphed all over the country by the Associated Press.

I now grew a little bolder, and to a certain extent desperate, and addressed the following letter to President Grant, then president *ex officio* of the National University Law School:—

“NO. 432 NINTH STREET, N.W.,

“WASHINGTON, D.C., September 3, 1873.

“TO HIS EXCELLENCY U. S. GRANT, *President U. S. A.* :

“SIR, — You are, or you are not, president of the National University Law School. If you are its president, I desire to say to you that I have passed through the curriculum of study in this school, and am entitled to, and *demand*, my diploma. If you are not its president, then I ask that you take your name from its papers, and not hold out to the world to be what you are not.

“Very respectfully,

“BELVA A. LOCKWOOD.”

This letter contained about as much bottled-up indignation as it was possible for one short missive to conceal under a respectful guise. I received no direct answer, but next week I was presented by the Chancellor of the University, W. B. Wedgewood, with my diploma duly signed, and a few days after I was admitted to the bar.

On my admission, the clerk remarked, “You went through to-day, Mrs. Lockwood, like a knife. You see the world moves in our day.” Justice Cartter said, “Madam, if you come into this court we shall treat you like a man.” Justice Arthur McArthur remarked, “Bring on as many women lawyers as you choose: I do not believe they will be a success.” These comments did not affect me, as I already had my hands full of work, and cases ready to file in anticipation of my admission. My friends had confidence in my ability; and the attention that had been called to me in the novel contest I had made not only gave me a wide advertising, but drew towards me a great deal of substantial sympathy in the way of work. Besides this, I had already booked a large number of government claims, in which I had been recognized by the heads of the different Departments as attorney: so that I was not compelled, like my young brothers of the bar

who did not wish to graduate with a woman, to sit in my office and wait for cases. I have been now fourteen years before the bar, in an almost continuous practice, and my experience has been large, often serious, and many times amusing. I have never lacked plenty of good paying work; but, while I have supported my family well, I have not grown rich. In my business I have been patient, painstaking, and indefatigable. There is no class of case that comes before the court that I have not ventured to try, either civil, equitable, or criminal; and my clients have been as largely men as women. There is a good opening at the bar for the class of women who have taste and tact for it.

But neither my ambitions nor my troubles ceased with my admission to the District bar. On or about the 1st of April, 1874, having an important case to file in the Court of Claims, I asked one A. A. Hosmer, a reputable member of the bar of that court, to move my admission thereto, having previously filed with the clerk my power of attorney in the case, and a certificate from the clerk of the District Court of my good standing therein, as required by the rule of that court.

At precisely twelve o'clock the five justices of that dignified court marched in, made their solemn bows, and sat down. Without ceremony, after the formal opening of the court by the clerk, and the reading of the minutes of the last session, my gracious attorney moved my admission. There was a painful pause. Every eye in the court-room was fixed first upon me, and then upon the court; when Justice Drake, in measured words, announced, "*Mistress Lockwood, you are a woman.*" For the first time in my life I began to realize that it was a crime to be a woman; but it was too late to put in a denial, and I at once pleaded guilty to the charge of the court. Then the chief justice announced, "This cause will be continued for one week." I retired in good order, but my counsel, who had only been employed for that occasion, deserted me, and seemed never afterwards to have backbone enough to keep up the fight.

On the following week, duly as the hand of the clock approached the hour of twelve, I again marched into the court-room, but this time almost with as much solemnity as the judges, and accompanied by my husband and several friends. When the case of Lockwood was reached, and I again stood up before that august body, the solemn tones of the chief justice announced, "*Mistress Lockwood, you are a married woman!*" Here was a new and quite unexpected arraignment, that almost took my breath away for the moment; but I collected myself, and responded, with a wave of my hand towards my husband, "Yes, may it please the court, but I am here with consent of my husband," Dr. Lockwood at the same time bowing to the court. My pleading and distressed look was of no avail. The solemn chief justice responded, "This cause will be continued for another week."

Seeing that a fierce contest was imminent, I forthwith employed a member of the bar, one Charles W. Horner, to appear and plead my cause. He was a man who loved justice, and who feared neither the

court nor conservatism. He prepared an able argument, presented it to the court on the following Monday, and, after patient attention, was allowed to file the same with the clerk, while the cause of "Lockwood" was continued for one more week. Next Monday, Judge Peck, who had been sitting in the cause, had died; and of course there was an adjournment for another week. Upon the convening of the court at this time the cause was given to Judge Nott to deliver the opinion of the court; and three weeks were devoted to this work. I had time to reflect, to study up on my law, to ponder upon the vast disparity between the sexes, and, if I had possessed any nice discrimination, to see the utter folly of my course. But I would not be convinced.

Three weeks later, I was again present on the solemn assembling of that court. It took Judge Nott one hour and a half to deliver his opinion, which closed as follows:

"The position which this court assumes is that under the laws and Constitution of the United States a court is without power to grant such an application, and that a woman is without legal capacity to take the office of attorney."

Of course this was a squelcher, and with the ordinary female mind would have ended the matter: for it was concurred in without a dissenting voice by the four other judges on that august bench. But I was at this time not only thoroughly interested in the law, but devoted to my clients, anxious that their business should not suffer, and determined to support my family by the profession I had chosen. My cases and my powers of attorney were filed in the court, and there was nothing to prevent me from taking the testimony, which I did, and preparing the notices and motions which my clients filed. Nevertheless I found that I was working continuously at a disadvantage, and that my clients lacked the confidence in me that I would have commanded had I stood fairly with the court.

I had another important case in course of preparation to file in the Court of Claims, and, in order to bridge over the disability under which I stood with the court, I took an assignment of the claim. But in this I hardly succeeded better. The case was that of Webster M. Raines *et ux.* against the United States, and my assignment covered only one-third of it. I appeared *in propria persona*, and attempted to argue my own case. The chief justice declared that I was *not* the assignee, although the original claimant appeared in court and declared that I was, and stated also his desire to have me represent his portion of the case. It was no use. When I arose to explain my position, the court grew white at my audacity and imperturbability, and positively declined to hear me. Then I hired a lawyer to represent me in the case, — a male attorney, who had been a judge on the bench. He occupied the court for three days in saying very badly what I could have said well in one hour. This was some little revenge; but he lost my case, and I at once appealed it to the United States Supreme Court, hoping that before the case would be reached in that court I should have had the three years of good standing in the court below, and thus become entitled to ad-

mission thereto under the rule, which reads, "Any attorney in good standing before the highest court of any State or Territory for the space of three years shall be admitted to this court when presented by a member of this bar." I read the rule over carefully and repeatedly, to make sure that it included me, and asked myself, Why not? Was not I a member of the bar of the Supreme Court of the District of Columbia in good standing? Had I not been such for three years? The law did not say "any man," or "any male citizen," but "any attorney."

Patiently, hopefully, I waited. At last, in October, 1876, full of hope and expectation, and in company with the Hon. A. G. Riddle, whom I had asked to introduce me, I presented myself before the bar of the United States Supreme Court for admission thereto. Again I had reckoned without my host. My attorney made the presentation, holding my credentials in his hand. Those nine gowned judges looked at me in amazement and dismay. The case was taken under advisement, and on the following Monday an opinion rendered, of which the following is the substance: "*As this court knows no English precedent for the admission of women to the bar, it declines to admit, unless there shall be a more extended public opinion, or special legislation.*"* No pen can portray the utter astonishment and surprise with which I listened to this decision. My reverence for the ermine vanished into thin air. I was dazed, and kept repeating to myself, "No English precedent! How about Queens Eleanor and Elizabeth, who sat in the *aula regia* and dispensed the duties of chief chancellor of the English realm in person? How about Anne, Countess of Pembroke, who was hereditary sheriff of Westmoreland, and who at the assizes at Appleby sat with the judges on the bench?" "A more extended public opinion,"—how was I to make it? "Special legislation,"—how was I to obtain it, with a family to support, and a sick husband on my hands? I went home, and again took up the thread of my law cases before the District bar, but determined not to let this matter rest.

What next? When Congress assembled in December, I appealed to the Hon. Benjamin F. Butler to draft and introduce in that body a bill for the admission of women to the bar of the United States Supreme Court. This was my first bid for the *special legislation*. The bill was carefully drawn, introduced, recommended by the House Judiciary for passage, debated, and ingloriously lost on its third reading.

The following year a second bill, drafted, at my suggestion, by Hon. Wm. G. Lawrence, fared even worse than the first, and died almost before it was born.

During all these years of discouragement I was indefatigable in the prosecution of my cases before the bar of the District, and had won some reputation as a lawyer. My husband, after three years of total prostration, died April 23, 1877. In the autumn of 1877 some

* Justice Miller dissented from this opinion, and the chief justice himself, but if his decision was ever reduced to writing, he never allowed it to be printed. It was in vain that I sought a copy of it from the clerk.

of the newspaper men of Washington, who had begun to be interested in the long and unequal contest that I had waged, asked me what I intended to do next. "Get up a fight along the line," I replied, "I shall ask again to be admitted to the bar of the Supreme Court. I shall myself draft a bill and ask its introduction into both Houses of Congress; and, as I have now a case to be brought in the Federal court in Baltimore, *Royuello vs. Attoché*, I shall ask admission to the bar of the Federal court at Baltimore." This latter claim had been sent to me from the city of Mexico, and was for fifty thousand dollars. "Very well," said they: "we are going to help you out this time." And they did.

I prepared and asked the Hon. John M. Glover to introduce into the House of Representatives, in December, 1877, the following bill:—

"Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled:

"That any woman duly qualified, who shall have been a member of the highest court of any State or Territory, or of the Supreme Court of the District of Columbia, for the space of three years, and shall have maintained a good standing before such Court, and who shall be a person of good moral character, shall, on motion, and the production of such record, be admitted to practise before the Supreme Court of the United States."

I was soon called to make an argument before the House Committee on the Judiciary, after which the bill was favorably reported without a dissenting voice, and passed the House early in the session by a two-thirds majority.

On reaching the Senate, it was referred to the Senate Judiciary and committed to the Hon. Aaron A. Sargent, of California. Conceiving that the bill as it passed the House was not broad enough, he amended it, but his amendment was lost, and the Judiciary Committee made an adverse report on the bill. I had done a great deal of lobbying and had used a great many arguments to get the bill through, but all to no avail. With consummate tact, Mr. Sargent had the bill recommitted, but it went over to the next session. I worked diligently through the second session of the Forty-fifth Congress for the passage of my bill, but the Judiciary Committee made a second adverse report on the bill, and this time Mr. Sargent had the forethought to have the bill calendared, so that it might come up on its merits.

But another misfortune overtook me: Mr. Sargent was taken ill before my bill was reached, and compelled to go to Florida for his health. What was I to do now? Here was my work for years about to be wrecked for want of a foster-mother in the Senate to take charge of it. I knew pretty well the status of every member of that body, for I had conversed with all of them, both at this and at the previous session: and in this extremity I went to the Hon. Joseph E. McDonald, of Indiana, and besought him to take charge of the bill. At first he declined, because, as he said, it was Mr. Sargent's bill, and, when I insisted, he bade me go to the Hon.

George F. Hoar. I found that gentleman somewhat unwilling to take the entire responsibility of the bill. I was not satisfied to leave anything that I ought to do, undone, and so returned to Mr. McDonald, told him that I feared Mr. Sargent's health was such that he would not return in time, and besought him to take upon himself the responsibility of urging and securing the passage of the bill, saying that Senator Hoar would assist him, and Senator Sargent also, when he returned. From the time he assumed this responsibility Senator McDonald was vigilant in the interest of the bill, and, as the Forty-fifth Congress drew to a close, used what influence he could to get the bill up. It was in a precarious position. A single objection would carry it over. When it was about to be reached, I grew anxious, almost desperate,—called out everybody who was opposed to the bill, and begged that it might be permitted to come up on its merits, and that a fair vote might be had on it in the Senate.

I have been interested in many bills in Congress, and have often appeared before committees of Senate and House; but this was by far the strongest lobbying that I ever performed. Nothing was too daring for me to attempt. I addressed Senators as though they were old familiar friends, and with an earnestness that carried with it conviction. Before the shadows of night had gathered, the victory had been won. The bill admitting women to the bar of the United States Supreme Court passed the Senate on the 7th of February, 1879. It was signed by the President, Rutherford B. Hayes, some days later.

On the 3d of March, 1879, on motion of the Hon. A. G. Riddle, I was admitted to the bar of the United States Supreme Court. The passage of that bill virtually opened the doors of all the Federal courts in the country to the women of the land, whenever qualified for such admission. I was readily admitted to the District Courts of Maryland and Massachusetts after this admission to the Supreme Court.

On the 6th of March, 1879, on motion of the Hon. Thomas J. Durant, I was admitted to the bar of the United States Court of Claims. Thus ended the great struggle for the admission of woman to the bar. Most of the States in the Union have since recognized her right thereto, and notably the State of Pennsylvania, as in the case of Carrie B. Kilgore, who has recently been admitted to the Supreme Court of the State.—*Belva A. Lockwood.*

Educational Sloyd and Manual Training.

AN association has been formed in England for promoting the teaching of "sloyd." This new system has for some time past been an important factor in the educational systems of several European countries. The great beauty of it lies in the fact that it educates a child morally, physically, and mentally. Sweden was the originator

of this system of manual instruction, which is not, as is frequently supposed, merely wood-carving, but is the system applied to the different kinds of handiwork for educational purposes.

Slöjd, the Scandinavian word, which is termed "sloyd" in England for convenience, means originally "cunning," "clever," "handy." The results at which the system specially aims to implant respect for work in general, even for the coarser forms of manual labor; to develop activity, to foster order, cleanliness, neatness, and accuracy; to encourage attention, industry, and perseverance; to develop the physical powers, and to train the eye and the sense of form. It is intended to teach all classes, from the highest to the lowest, how to use their hands as well as their heads, so that each man and woman may be placed in a position of independence, and be capable of earning an honest livelihood.

One of the chief Swedish authorities on the system, Miss Myström, has been engaged in London in adapting the system to English requirements. Active preparations are being made to instruct those desirous of becoming teachers. The course is arranged in series. The first article which learners have to make is a little pointer, using merely a knife and glass-paper; from such articles they proceed to more difficult ones—making rulers, inkstands, brackets, and so forth.

Attendance at the classes is voluntary on the part of pupils, so that there are certain conditions which the work must fulfil. It should be useful, and not too fatiguing; the articles made should offer variety, and should not be articles of luxury; they should be accomplished without help, and they should be real work, and not play. A necessary feature, too, is that they should demand thoughtfulness, and not be purely mechanical work. Many will no doubt here say, "It is nothing more nor less than ordinary carpentering." On consideration, however, it will be found there are several differences—first and foremost comes the difference in the object of sloyd, which is not to turn out young carpenters, but to develop the faculties, and especially to give general dexterity, which will be of value no matter what line of life the pupil may afterwards pursue. Other differences are—the character of the objects made, which are usually smaller than those made in the trade: the tools used; the knife, for instance—the most important of all in sloyd—is little used in ordinary carpentry; and lastly, the manner of working is not the same: the division of labor employed in the carpentering trade is not allowed in sloyd, where each article is executed entirely by each pupil.

Truancy has almost been done away with in Swedish schools since the introduction of sloyd. It has been found in all the schools where it has been introduced that greater and more intelligent progress has been made in the ordinary school-work. It makes children think for themselves. The system demands individual supervision and instruction, which is an advantage, as the teacher is enabled to gain an insight into the character, and to establish a personal relation between himself and his pupils.

In regard to the statement that it promotes the physical, mental, and moral development, we find that morally it implants respect and love for work in general; it strengthens the bond between home and school; and it fosters a sense of satisfaction in honest work, begun, carried on, and completed by fair means. Mentally, sloyd acts in drawing out and exercising energy, perseverance, order, accuracy, and the habit of attention; it causes pupils to rely on themselves, to exercise forethought, and to be constantly putting two and two together. Physically, the system brings into action all the muscles, and exercises both sides of the body.

Pupils work with the left hand and arm, as well as with the right, in sawing, planing, etc. Sloyd is particularly useful to the girls of our higher schools, and is more important for them than their sisters of the working classes. The former are sadly in want of some interesting active work to counterbalance the continual sitting and poring over books and exercises. Besides the general development it furnishes, the positive knowledge gained is of the greatest service, and serves to stimulate a growing experience of sympathy with men's work.

The first course for training teachers in England commenced in August, at the Ladies' College at Sydenham, which has been kindly lent for the purpose. Hitherto, those who would be teachers of sloyd have had to travel to the seminary at Mäås, on the beautiful shores of Lake Savelängen; and after going through the course there, have had to face the difficulty of applying the system to English tastes and customs. Now they will not have quite so long a journey to undertake to gain instruction; and the knowledge they do gain will be such as they can impart straight away to pupils. In order to counteract the evil of spurious teachers cropping up, there will be inspectors appointed who will be allowed to visit any places where sloyd is taught at any time, to see that the system is carried out properly and faithfully.

The British people are slowly awakening from their lethargy, and are at length making a stir to place themselves on a more equal footing with our wary Continental brethren. Sloyd is one step in the right direction; for we want whole men and women whose faculties are developed to their fullest extent, and who have learnt to apply their knowledge, not only in emergencies, but in the daily events of life. — *Chambers's Journal*.

MANUAL TRAINING FOR GIRLS.

[Read at Detroit, Mich., before the Association for the Advancement of Women, by Ella C. Lapham.]

MANUAL training is a much abused term. It is distinct, both in character and purpose, from industrial training. A manual training school is never a trade school. It makes of its pupil neither an artisan nor an artist, yet it develops qualities essential to both. It cultivates carefulness and exactness, patience and method. In the words of Robert Seidel, "It teaches the child to value, observe, investigate, test, compose, and invent, — forces him to concentration,

attention, and perseverance, — and, nourishing the youthful instinct for activity, directs it toward the beautiful and the useful." Hence, self-reliance is acquired. The reason is exercised. Judgment is developed. Thought is exacted, and the growth and command of the mental powers, the chief aim, must follow. Manual training does not supplant, but supplements the old system of instruction. It offers a link between the world of ideas and the world of things, and might well be known by the name long since applied by Prof. Adler, and lately recommended by the *New York School Journal*, of constructive or creative training. It incites to higher education as well as to practical affairs, as is proved by the quota of students furnished by the graduates of the Manual Training School in St. Louis to colleges and technical schools. At the same time, it is conducive to the physical and moral well-being of the pupil. It is a valuable preparation to the lawyer and physician, to the scientist and the mechanic, to the farmer and the engineer, to the teacher and the student, to the housekeeper and the mother. Advocated by many school boards and newspapers, it is growing in favor, not only among teachers, but with the public. It bids fair to become general.

If manual training does what is claimed for it, girls need an equal share in its benefits. What provision is made for them?

All of mental, moral, and physical education, the girl needs equally with the boy. It would almost seem that, in the present, while a woman labors under so many disadvantages which custom has not laid upon her brother, her want is the greater. For the so-called working girl, the utility of manual training will not be questioned. Its opponents will hold that, for her, any training of the hand, whatsoever its aim, is proper. And, verily, since so many dire results come from hands working without head directing, it would go far, by producing, not women trained for one trade, but capable, self-reliant, intelligent women, toward removing the fearful conditions lately revealed by Helen Campbell, in the city of New York. For the young lady whose future is hemmed in by fashion and society, the practical insight and breadth of character thus gained would prove a safeguard, a balance-wheel; while from the girl of higher education, early training in this direction would remove the curse, generally undeserved, of educated uselessness. The very fact of less physical strength, often brought forward as a plea against an extended course of training for girls, is, in reality, one of the most urgent reasons for developing, if possible, such an aptitude and mental grasp as will make the lack unfelt; while their probable future as wives and mothers, and the first and most important teachers of their children, will call for the broadest as well as the highest education that can be acquired.

In the face of the special need of girls for all that can fit them for any emergency in life, manual training for boys has been far more carefully considered and more extensively supplied. Where some mode has been provided for girls, it is not always held so important as to be mentioned, in connection with the method for boys, in the annual reports for the schools.

Baltimore has established a manual training school for boys, giving, with most of the academic studies, a three years' course in wood and metal work, the use of tools and the properties of materials. It has nothing of the kind for girls. Chicago has instituted a liberal series of manual lessons for the boys of the high school, but none for girls. The system in the high school of Minneapolis, recently commended by the *Boston Journal of Education* as the best adaptation of the work to the regular high school course that it had found, extends through the four years. Girls have no share in it. Within the last year the high school in Albany, N. Y., has introduced work in wood for the boys. The superintendent of schools urges the opening of a cooking school for the girls. The schools of Hoboken, N. J., and of Newburgh, N. Y., give girls more or less instruction in sewing, while the boys of the former town are modelling in clay and carving in wood, and those of the latter are practising mechanical drawing, carpentry, wood-turning, and scroll-sawing. Cleveland gives to her boys a three years' graded course; to her girls fifteen lessons in cookery. Boys may enter the manual training school of Philadelphia, or the free college of New York, and receive a course of instruction coextensive with that in science and language.

The girls of the Quaker city are taught cooking and sewing in the normal and lower grades. Drawing and modelling, with cooking and sewing for the girls and shopwork for the boys, have been introduced into twenty departments of the public schools of New York. This number will be increased as rapidly as possible. Similar advantages are extended to the children of New Haven, and to a part of the pupils in the public schools of Boston. The District of Columbia has opened four schools of cookery and one of sewing for girls, and for boys one school of turning, moulding, and forging, and six of carpentry. In the high school of Peru, Illinois, girls are given the needle, and boys the hammer and saw. Both carve in wood, in connection with drawing, at their desks. Moline, Ill., and Columbus, O., have made a beginning in manual training, introducing into their public schools a little work which, for the most part, is participated in by girls and boys alike. That at Moline includes carving on unburned bricks. In the intervals of other studies, the girls of Montclair, N. J., have plain sewing, needlework, and embroidery, while their brothers take wood-carving and carpentry. In the grammar school of Jamestown, N. Y., the girls knit and sew while the boys work in wood. Drawing and painting are given to both. The girls in the academic department are taught cutting, machine-sewing, embroidery, cooking and printing; the boys, drawing and construction, the use of the lathe, finishing and painting. Floriculture affords a common ground for all the pupils of the high school in Tidioute, Pa., but while the girls are cutting and sewing, the boys are busy with hammer and plane, with lathe, or metal work. In Springfield, Mass., are again found sewing on the one hand and carpentry on the other. A few girls, the superintendent writes, have been granted some lessons in wood-working in the shops which were intended mainly for boys. Six courses of study are provided

by the high school of Omaha, Neb. Two of these, one purely English in character, the other combining English and the classics, are noticeable because of the introduction of manual training. Each course occupies four years. The first class to take advantage of the new opportunities is still working in wood. Whether the girls will complete the course which, in the third and fourth years, includes work in iron and brass, the superintendent is uncertain. The normal and training school of New Britain, Conn., has equipped a workshop in which the advanced students, the large majority of whom are girls, spend an hour a day in making apparatus, learning at the same time something of materials and their uses. The scholars of the model schools, about one-half of whom are girls, are taught the use of tools in the same shop.

Among the incorporated and private schools in which manual training is a more or less prominent feature, the large and successful institutions in St. Louis and Chicago are widely known. They admit no girls. The Haish Manual Training School of Denver, similar in plan, but more liberal in character, allows girls to take the work of the first year, which is in wood. The Pratt Institute, of Brooklyn, which provides the graded course in wood and iron for boys, adds to its classes in sewing, dressmaking, and cooking, others in modelling and designing, as inducements for girls. The Workingmen's School, in New York, which has attracted such wide-spread interest, uses, as one means of developing its boys, work in clay, wood, and iron. For its girls it resorts to cutting and fitting, sewing, cooking, and designing. The large, well-endowed school at Crozet, Va., drawing the line according to the present conventional ideas of woman's work, ventures upon nothing more extreme for girls than type-writing and telegraphy. Manual training is also a feature of the colleges for colored people in New Orleans. There, girls may learn modelling and wood-carving. The boys have more extended and better systematized training in the fashioning of wood, iron, and brass. The technical school of Cincinnati is exceptional in its advantages for girls. Boys and girls alike have, of the shop-work of the first year, carpentry and joining, finishing and wood-carving; of the second year wood-turning, carving on turned surfaces, pattern-making, and sheet metal work, while, in addition, the girls are initiated into the processes of clay modelling and of pottery throwing and turning. For the shop-work of the third and fourth years, a practical course of domestic science is substituted, but any girl desiring it can take certain parts of the metal work of that period. The Scott Manual Training School of Toledo is older and better equipped. Although a public school, it is mentioned last because of what Prof. Woodward pronounces its "great distinguishing feature — its provision for giving mental training to girls." The boys are taught after the methods employed in St. Louis and Chicago. The "girls in divisions by themselves," to use Prof. Woodward's concise statement, "are not only taught all the drawing the boys have, but light wood-work (including wood-carving), cooking (as an illustration of applied chemistry), needlework, cutting, and fitting (as

applications of mechanical drawing)." Neither Milford, Mass., Barnesville, O., nor San Francisco, Cal., has any system of manual training in the public schools, although sometimes credited with it. In the latter city the Cogswell Polytechnic College, opened last July, provides a course in mechanic arts for boys, and in industrial arts for girls. It has one hundred free schools.

Marvellous Phenomena.

MISS ANNIE STIDHAM, a girl of sixteen years, daughter of Richard B. Stidham, of 1323 North Cary St., Baltimore (a Catholic family), has developed as a medium, showing the most perfect and marvellous personations of the deceased that have ever been recorded, which fill a column in the *N. Y. World*. After an evening spent in that way, the reporter says:—

"The whole party adjourned to the kitchen, and Miss Annie, who is quite a frail girl for her age, proceeded to give an exhibition which casts that given by Miss Lulu Hurst into the shade.

"To one of the gentlemen present was handed a stout stick, about two and a half feet long. He grasped it by the ends, while Miss Annie caught it lightly in the middle, and without the slightest apparent effort pushed and pulled him all around the room.

"‘Some more of you catch hold,’ she said, and the reporter accepted the invitation and joined forces with the first victim. But, though every effort was put forth by both, the result was the same. While both pulled and blew and struggled until beads of perspiration stood upon their foreheads and every muscle was acting with the strain, Miss Annie laughed at their efforts, and hauled them around at her own sweet will.

"Not satisfied with this, she mounted the table, got one of the gentlemen, who weighed 140 pounds, to hold on to the stick, and then lifted him three or four feet from the floor half-a-dozen times, without adding a single beat to her pulse.

"It has been claimed that Miss Hurst managed to push her subjects about by the aid of rubber-soled shoes. Knowing this, the reporter satisfied himself that Annie Stidham had no such aid.

"Watching her closely, too, it was found that when she pushes and pulls those holding the stick she does not brace herself, as one would expect, but keeps her feet together and apparently makes no muscular effort."

A SPIRIT FINDING HIS UNBURIED BODY.—The *Detroit Daily Sun* published the following narrative:—

PORT HURON, January 5.—About a month ago little Jimmy Stockford, a newsboy, suddenly disappeared and no trace of him could be found.

He was last seen by some of his playmates on the yacht Picket, lying in Black River, behind the second ward boathouse.

It was supposed that Jimmy had fallen off the yacht into the river and had drowned.

The boys with him did not see him fall, but heard a splash in the water.

Mr. Stockford visited Mrs. Hamilton, a clairvoyant, who told him that his son was still alive and was all right. Mr. Bartrow, a Spiritualist, who has been holding séances here, said that little Jimmy Stockford's spirit appeared three different times and asked him to get him out of the water, and told him the exact spot where he would find him.

On Monday, Bartrow called on Dan Runnells, and asked him to let him take his diving suit to go down and bring up the boy's body, stating how his spirit had appeared before him. Mr. Runnells did not take much stock in the story. The story was told to diver Chas. Cumphrey, who volunteered to go down and look for the body. Cumphrey sent for his diving suit and was soon in the water. He was not down but a few seconds when a signal was given to pull him up. When he appeared he held the body of the boy in his arms. He had found it exactly where Bartrow had said it was.

An inquest was held Tuesday, and a verdict was rendered that the boy came to his death by falling off the yacht and drowning.

SLATE-WRITING IN PUBLIC. — Hon. L. V. Moulton, whose statements would not be questioned where he is known, has given the following description of the exhibition made by W. E. Reid (editor of the *Banner of Life*) at Grand Rapids, Michigan : —

GRAND RAPIDS, MICH., July 30, 1888.

Friend Howe : — Replying to yours of the 24th inst., will say that I first witnessed a public exhibition of Mr. W. E. Reid's powers at Harnish's Hall, in this city, Sunday evening, March 18, 1888, on which occasion, while the writer was addressing the audience of about three hundred people about forty-five minutes, Mr. Reid sat at my left, at a desk where I could see him plainly; and while I was speaking he wrote eighteen letters, which, when I was done, as each was read some one in the audience would arise and claim that it was a correct answer to a sealed letter in their pocket, written secretly and addressed to the party deceased, whose name was signed to the letter written by Reid. These people were known, and I do not think collusion was possible. One week previous, at the same place, he had given an exhibition of slate-writing, which I did not see. Mr. Reid engaged me to speak at a meeting, at Power's Opera-house, on March 29, celebrating the 40th anniversary, which was duly advertised, and people generally invited to bring slates nailed, riveted, or otherwise secured, to suit themselves. At the close of the lecture, Mr. Reid came forward upon the stage, with lights all on and invited the people to come up with their slates. About twenty responded, and as each came up he or she would pass from Reid's left to his right, after he had taken hold of their slates a few seconds, they retaining them in their hands in plain sight of all. Five or six were tried and no writing got, when Major Long, of the Soldiers' Home, came up with two large slates secured by rivets. Reid and Long were holding the slates, facing each other. Reid beckoned to me,

saying, "Come up and help me," remarking, "We will succeed or you can have my head for a foot-ball."

As I grasped the slate-frames my arms suddenly became rigid, and I felt as though I had hold of a strong battery. Reid exclaimed, "There it comes!" and one of the slates split in two with a report like a pistol-shot. My arms relaxed and I let go and moved away. Then Reid let go and said to Long, "Open them." He did so by cutting out one rivet and turning the frames upon the other, exposing the inside surfaces of both slates. They were written full! Mr. Long certified that he bought the slates new, closed and riveted them himself, placing nothing between them, and that they had not been for a moment out of his possession. On one slate was a letter signed "J. Morgan Smith," addressed to Dr. J. C. Parker, who took from his pocket a sealed letter to which he said the letter on the slate was a complete answer, and that no living person but himself had seen the contents of the sealed letter. Some over thirty messages were written about as fast as I could read them to the audience, all being in different hands and styles of writing, differing as though written by as many different people; in many cases the handwriting was certified to as being that of the deceased parties, whose names were signed; and all, or nearly all, were claimed to be correct answers to sealed letters in the pockets of the persons so claiming, and many contained tests, such as names, dates, and circumstances that could not possibly be known either to the persons furnishing, or those holding the slates. One letter was in German, and written with the slates in the hands of men who could neither read nor write the language. Such is the brief statement of the facts as I now recollect them. — Respectfully yours, L. V. MOULTON."

The reader should bear in mind the rigid test conditions of the foregoing phenomena. The slates were brought to the hall securely fastened, and the letters were privately written at home, sealed, and carried in their pockets until publicly answered on the slates—some of the persons being resolute sceptics, opposed to such spiritual phenomena. A single fact of that character should be enough to convince the world, but the average man will neither accept good testimony nor reason upon facts when they are opposed to his old habits of thought. The world is ruled by habit, and but a very small portion of the human race can be ruled by reason. Hence there must be more than a million repetitions of all such experiments to force them upon reluctant minds. There are many who will not be instructed by any amount of evidence, for they cannot reason, and some dullards will not believe in spirit life even after their bodies are dead and buried, but will suppose they are still living in the physical world.

TELEPATHIC COMMUNICATION. — Dr. D. M. McFall, formerly State senator of Tennessee, in an address before the Psychical Society of New York, stated several interesting incidents in the psychic communication of intelligence, among which were the following:—

"At the time of the death of my youngest sister, I was standing on my front door-steps in Nashville, Tennessee, in conversation with a former rector of the East Nashville Episcopal church. I said to him, 'My youngest sister has just died.' She was some 350 miles distant. I did not know at the time that she was even sick. He asked, 'How do you know? I have seen no person approach you.' I replied that the information had just been received mentally. He then requested me, if I should receive a confirmatory despatch, to send it to him, and I did. It so thoroughly impressed him with the truth of the transference of mind or spirit force that it led to the organization of a circle at his own house for investigation. He left the church, became a Spiritualist, the editor of a Spiritualist paper, and died a Spiritualist.

Some years later, while seated at a dinner-table, I remarked to those present that my oldest sister had just died. She was at the time some 340 miles distant. This also proved to be a correct announcement as to date and hour. How do I get these things? They come just as stated.

Some years ago I had a friend with whom quite a proficient state in mental telegraphy was attained. Whenever we were separated, by short or long distance, we would telegraph to each other, and in every instance correctly; so I became quite confirmed in my faith in mental telegraphy, the transmission of messages, and the power of mind over mind."

EMMA ALTHOUSE: THE SLEEPING BEAUTY. — At Attica, N. Y., Miss Emma Althouse puzzles the medical faculty by her sleeping performances. On the 5th of February she awoke from a nap of 34 days. Her habit of passing into a sleep or trance originated after an attack of inflammation of the bowels. She would fall asleep for seven to ten days and would generally tell beforehand how long it would last. She lives almost without food, taking only liquids by a teaspoon, amounting, perhaps, to less than a pint in six months. During these trances she has the knowledge which is common to those entranced, and seems to be clairvoyant. Electricity and all means known to the physicians have been tried to rouse her without effect. She is twenty-five years old and has been married but had separated from her husband. She was described as a rather pretty woman, plump, with a round face, blue eyes, and light hair. Visitors have shown the average stupidity by bruising her flesh and thrusting in pins to test the reality of her condition.

Progress of Women.

IN DENTISTRY. — Dr. C. W. McNaughton, female Vice-President of the Michigan Dental Society, says: Women in dentistry as yet are pioneers, only a few having entered the profession. The first woman to graduate was a German, who entered the Cincinnati College of Dentistry. She was followed by Henrietta Herschfield, of Berlin. The Crown Princess of Germany, since Empress Victoria, has always encouraged women in trying to get out of the narrow

limits in which they have been held. In 1869 Fraulein Herschfield, upon her return to Germany, was so fortunate as to enjoy royal patronage, this at once bringing her into prominence. Since that time several others from Germany and England have come to our country, and upon their graduation have returned to practice in their native lands.

It is said that the most successful dentist in London at present is a German baroness, who is the most clever tooth extractor in England. That is her branch of the business, and she is called a "dental surgeon." The other dentists send their patients to her when extreme measures have to be resorted to.

There are five ladies practising successfully in New York City, also several in Chicago, Minneapolis and Detroit.

The only lady who has ever occupied a professor's chair in the professional department of the University of Michigan has been a lady dentist, Dr. Margaret Humphry. She was for several years assistant demonstrator to Dr. Watling, and delivered the course of lectures on *materia medica*. She resigned to take upon herself the supposed less arduous task of lecturing to one instead of many. She was also treasurer of the Dental Department and one of the officers of the State Dental Society. She was followed by Dr. Elsie Hallock, who filled the position ably until she, too, resigned for the same reason. The Ann Arbor Dental College receives women gladly, and the male students treat them with the greatest respect, even the medical students seeming to think women are in their "sphere" in dentistry.

Among the 16,000 dentists in the United States, only 60 are women. I would urge upon all women who are contemplating the study of dentistry the necessity of choosing that school having the longest course of study. I would have them recognize the fact that dentistry is not only an art but also a science.

We have often been asked how we like dentistry, and in reply we would say that a great many women prefer to come to us, and we are, we believe, peculiarly successful with children because we understand better how to manage them. We like the profession and believe that the time is not far distant when women will cease to be regarded by the masses as out of their sphere in the practice of dentistry.

Living Without Eating.

JOSEPHINE MARIE BEDARD. — NOW IN BOSTON.

The *Boston Herald* of March 18th says: The mystery surrounding the case of Josephine Marie Bedard has never been explained, although scientists and medical men have given their closest attention, and made every attempt to ascertain what induced the condition in which she lives and how it is maintained. All sorts of theories have been advanced, but they have invariably been abandoned as untenable in the absence of any known law of nature and upon the application of medical knowledge. The influence of concentration of mind to purpose has been suggested as a possible ex-

planation, but that, too, had to be given up in view of the perfectly healthy physical condition of the young girl, which could not possibly be maintained, no matter what the power of application of the mind might be. Josephine Marie Bedard, or the "Tingwick girl," as she is called, is undoubtedly the greatest of all human natural wonders, living as she has for seven years in contravention to the first and greatest of the laws governing life—that of eating. There exists documentary evidence of the strongest character that leaves no room for doubt in the minds of the most sceptical that what is related of her is true.

This is in the possession of Mr. William Austin of this city, under whose direction the "Tingwick girl" will be exhibited to-day at the Nickelodeon for the first time. The public has seen so-called "fasting-girls," but never Josephine Marie Bedard, the only one concerning whose genuineness the best of proof has been secured. In presenting her to the public, Mr. Austin believes that she should not be looked upon as a "freak," but as the incarnation of spiritual life in its primary sense, the secret of which, were it revealed to the world, would result, possibly, in perpetual existence. An old adage reads, "Live not to eat, but eat to live." The "Tingwick girl" does neither. Seven years ago, when living at Tingwick, Can., she stopped eating, but kept on living with no change in her physical condition aside from that. She grew, developed in body and mind, and is to-day, with that one exception, the same as other girls. She was secured by Mr. Austin for his Nickelodeon, and as the public knows, a lawsuit resulted over the right to exhibit her. The outcome was that the court enjoined her appearance until March 18. That time has expired and she now can be seen by those who visit the Nickelodeon this week.

Fully satisfied himself of the facts of her long fasting, Mr. Austin desires the public to reach that state of mind, and so suggests that a committee, composed of physicians, clergymen, and others, be formed to investigate the case, promising to afford them every opportunity to do so, and provide them every comfort. He only asks in return that they give the result of their finding to the public. "There is not even a modicum of doubt in my mind as to the existence of the 'Tingwick girl' for seven years without eating," said Mr. Austin yesterday, "and so certain am I of it that I stand ready to pay \$1000 for the first mouthful of food that she can be induced to eat, and furthermore, I will deposit \$6000 with any bank or responsible person to be paid to any woman who will go into a room and live as she does for 12 weeks. If that is not a proof of my sincerity I would like to know what is."

Miscellaneous.

THE GIANT MARCH OF SCIENCE has been crowded out of the present number, and, like *many other* interesting themes, must be postponed.

BARBARISMS.—The bill to repeal the blasphemy laws in Eng-

land is being pushed by Mr. Bradlaugh. In the Connecticut legislature recently, this barbarism was brought up for repeal, but the wise legislature decided to let the old nuisance remain. The legislature, however, deserves credit for not showing any favor to the schemes of restrictive medical legislation. In the Pennsylvania legislature in 1887-88 a bill was introduced to punish all mediums for spirit intercourse by heavy fines and imprisonment. It has not been heard from recently.

REGINA DAL CIN.—The narrative of this woman's wonderful career, given from the *Brooklyn Eagle*, in this number, page 137, does not tell the whole story. It does not tell how the benevolent genius came to this country under the patronage of Lieut.-Gov. Woodford, of New York, and how she was assailed by the jealous malignity of allopathic physicians, and finally forced to return to her own country. Was not this a contest between angelic and demoniac influences, and is it not our duty to carry on the contest for medical freedom until the tyrannical power of the American Medical Association is broken.

ANTHROPOMETRY.—“An anthropometric laboratory, with Francis Galton as president, is now being built in South Kensington. The purpose is to measure everybody's physique and senses at various ages, to record family peculiarities, and gain much useful knowledge of the human race that we have not now.” If modern scientists could realize the paramount importance of the brain, and would begin careful records of brain measurements, they would gain more knowledge thereby, than from any of their other investigations. If Dr. Gall had adopted this statistical method, with proper plans of measurement, his doctrines would have been more accurate, and the demonstration more irresistible.

PROGRESS IN JAPAN.—“The new Japan constitution provides for a house of peers—partly hereditary, partly elective, and partly nominated by the Mikado—and a house of commons of 300 members. Suffrage is given to men over 25 who pay taxes to the amount of \$25 yearly. Liberty of religion, freedom of speech, and the right of public meeting are guaranteed.” If the statistics published by Prof. Rein are correct, Japan has the most perfect agriculture in the world, and for each square mile of cultivated land supports 2,560 inhabitants, which is far in advance of any other country, four persons to the acre. With less territory than California, and but a small portion in cultivation, Japan supports about 38,000,000.

WOMAN'S WAGES.—Miss Catherine G. Waugh, A.M., LL.B., has published a book entitled “Woman's Wages,” which the “Woman's Journal” says is “spicy, spirited, and spunky.” The “Farmer's Voice” says, “She grasps the subject by the nape of the neck, and shakes it with the virile hand of a master.”

UNLIMITED GULLIBILITY was well illustrated in the “Call to the Awakened,” mentioned in our last. One of the dupes or confederates (C. Mackay) says, that the *Esoteric Magazine* has attained

phenomenal success, and been received "with warmth and loyalty." Their ideal, he says, is the life of Christ, and in their "Inner circle" of "the most faithful and efficient," "a power is wielded by a few faithful men and women of one mind, one thought, one purpose in view, which only those who have studied the occult laws can understand." The said inner circle consists of a few credulous cranks of limited intelligence, and the inmost enshrines the moral corruption and ingenious knavery of Ohmart. That so impudent an imposture should have been able to gather followers and money is a sad illustration of the ignorance and credulity of multitudes. Mad. Blavatsky has castigated this Esoteric affair in return for Butler's vulgar slanders against the Theosophic Society, and says in conclusion that the G. N. K. R. should signify, "Gulls Nabbed by Knaves and Rascals." She shows that the Esoteric material was largely plagiarized from Theosophic writings, and while exposing the fraud and folly of the whole business, she illustrates the illogical and unpractical character of Hindoo Theosophy, for she denounces the movement most vigorously, not because it is a fraud, but because it aims to sell knowledge. The sale of any and every species of knowledge is the daily business of the literary and scientific. To object to it is but reactionary superstition. Mad. B. says: "Occult knowledge is not to be sold. As said in my editorial in the January *Lucifer*, 'He who has anything to teach, unless, like Peter to Simon, he says to him who offers him money for his knowledge: "Thy money perish with thee, because thou hast thought that the gift of (our inner) God may be purchased with money,' is either a black magician or an impostor."

This is a fanaticism worthy of the Dark Ages. The same view of the subject is taken by the New York magazine the *Path*, edited by the Vice-President of the Theosophic Society, and it illustrates the abnormal and unpractical modes of thought into which Hindoo Theosophy leads its votaries. They believe, as Mad. B. expresses it, that adepts have a "wonderful knowledge, acquired by them throughout a series of incarnations," and are distinguished by "the holiness of their lives." When we shall find any baby that has inherited "wonderful knowledge" from its past incarnations, we shall have the first real evidence of reincarnation. The nearest approach to such evidence should be in the wonderful memory and intelligence of the negro baby Oscar Moore, but Oscar's wonderful memory does not retain any record of his former incarnations.

FOUL MINDS. — Comstockism is a test of the mental foulness of society. He has been dissected and roasted in *Pomeroy's Advance Thought*, and has been denounced as a criminal in every variety of style, by L. Smith, of Philadelphia, editor of the *Agent's Herald*, and challenged to prosecute for libel, which he is afraid to do. His scandalous career has been greatly aided by popular ignorance and vulgarity. Among the worst acts in which he was thus aided was the prosecution and imprisonment of John A. Wilson, of Camden, N. J., for selling the *Heptameron*, a classical work which has never

before been assailed, and which has been and still is sold by the leading booksellers whom he dares not prosecute. An absurd law administered sometimes by coarse-minded judges and juries facilitates his operations in assailing whomever he dislikes. If the law were strictly enforced, it would exclude from circulation a large portion of our best literature, including the Bible. It gives the Comstock clique an opportunity of indulging personal malice, and at present it is being enforced in Kansas by the prosecution of a newspaper (*Lucifer*), for the discussion of physiological questions which are freely discussed in every medical journal.

TEMPERANCE. — Constitutional prohibition has been defeated in New Hampshire, and it is probable will be defeated in Massachusetts by the belief of its impracticability. It has failed to prohibit in Rhode Island and long ago failed in Massachusetts under a prohibitory law. But though it fails of effect in manufacturing districts and cities, it succeeds in agricultural regions, as Kansas and Iowa. The law has a majority in Kansas increased from 8,000 to 56,000, and under its operation crime has decreased, many jails being empty, and one new jail has never had a prisoner. Maine under prohibition has one prisoner to every 891 inhabitants, while Massachusetts has one to every 287. Kansas has greatly increased in population and prosperity under prohibition. The seaboard cities will be the last stronghold of alcohol. The majorities against prohibition have been in Texas 92,687, in Tennessee 27693, in West Virginia 35,574, in Oregon 7,985, in Michigan 5,645.

SUNDAY LEGISLATION. — Senator Blair, the advocate of Sunday legislation, has been recommended to refresh himself by studying the law on the statute books of the New Haven colony forbidding all sport or recreation on Sunday, and concluding thus: —

“If the court, upon examination, find that the sin was proudly, presumptuously, and with a high hand, committed against the known command and authority of the blessed God, such a person therein despising and reproaching the Lord, SHALL BE PUT TO DEATH, that all others may fear and shun such provoking rebellious courses.”

LAND MONOPOLY. — A syndicate of English and American capitalists has purchased two million acres in the state of Durango, Mexico. The tract lies in the cotton belt, and the purchasers intend to engage in cotton planting on a large scale.

MEZZOFANTI, THE LINGUIST. — “The body of Cardinal Mezzofanti, the celebrated linguist, who knew 135 languages and 58 dialects, has just been removed from its temporary resting-place in the vaults of the Church of St. Onofrio, in Rome, to a magnificent tomb raised by subscriptions, and placed in the same church near the mausoleum of Tasso. On opening the coffin for identification of the body it was found to be in a perfect state of preservation. The sacerdotal ornaments were also intact. The cardinal died in 1849, at the age of seventy-four.”

Chap. XX. Antero-posterior Correlations of Organs.

Importance of Antero posterior co-operation in the three groups — Geometric explanation of correlations — Importance of Pathognomy — Correlation of Perception and Aggressiveness illustrated — Correlation of Adhesiveness and the recollective conscious intuitive range illustrated — Educational principles deduced — Importance of society and recreation — Correlation of Understanding with self-reliance and didactic capacity — Vanity and metaphysics — Rational education — Companionable qualities of the higher intellect — Distinctive tendencies of the three grades.

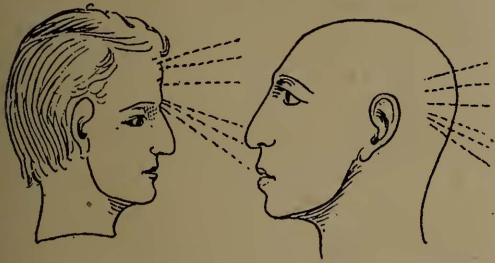
BEFORE advancing further in the study of special organs, we should become entirely familiar with the correlations of the frontal and intellectual with the occipital organs, as it is desirable to acquire the habit of studying them in conjunction. The energy of manifestation of the anterior organs is largely dependent upon the development and energy of the posterior, while the posterior organs are roused and stimulated by impressions on the anterior. The occipital organs are a reservoir of force, but the frontal organs feel the environment, and it is by their sensibility to impressions that the occipital region is roused to quick and proper action.

If the intellectual and sensitive faculties of the front were absent, the occipital faculties, deprived of all stimulation and guidance, would remain in the feeble condition of the idiotic brain. But the infant is surrounded by a thousand objects that impress its vision, hearing, touch, taste, and feeling, so as to keep its energies and desires continually stimulated, and call out every emotional and passionnal element. An intellect benumbed by the approach of sleep, or by congestion of the brain, or congenitally feeble, cannot realize the vivid conceptions that rouse the occipital organs, and hence retards development, as the absence of intellect would suppress it. On the other hand a greater intellectual development, producing greater quickness and more vivid impressions, tends to develop precocity, but this intellectual precocity, if not accompanied by good occipital development, achieves no great success in life for want of force of character. A moderate intellectual with a strong occipital development, makes an intellectually backward youth but probably a successful man. Thus we perceive the congenital power belongs to the occiput, but the development and education come through the frontal region. If the educational influences are absent the whole brain assumes an inferior character; if they are present, the whole brain attains its maximum capacity. The best educational influence is the companionship of strong and noble characters.

The perceptive faculties with their correlations lead to an active, busy life; the higher understanding tends to a more elevated career, if associated with its correlatives; the physical sensibilities and appetites stimulate the lower animal nature. On the other hand the higher ambition and self-reliance stimulate the understanding and foresight to more vigorous action.

The perceptive organs of the brain are correlated with the aggressive, selfish, and vigilant region of the occiput. By correlation we mean that adaptation which causes a certain faculty in one person to excite a different faculty in another. The different faculties which thus ex-

cite each other are said to be correlative. In a few instances the correlative faculties are identical, as when Tranquillity excites Tranquillity, or Irritation excites Irritation, but in other cases the correlative faculties are different and sometimes even opposite. Faculties are correlative which act in parallel lines in two individuals when they



are facing each other. Faculties which act in parallel lines in the same individual are called *coincident*, and are very closely analogous in character. The law of coincidence determines the relations of organs in one hemisphere of the brain to those in the other. The

law of *correlation* determines the relations of one person to another, and is the foundation of social intercourse and the laws of sociology. To determine these Pathognomic lines and show their influence upon all human life, and all relations of the material and spiritual worlds is the sublime office of the Science of *Pathognomy*, which is the mathematical science of universal life, and which requires a volume for its exposition. The subject is alluded to here because it is inseparable from the proper exposition of the cerebral functions. But it is not possible for the reader to appreciate its importance from these casual allusions. When after studying the organology he perfects his knowledge by the study of *Pathognomy* his satisfaction will be complete.

The perceptive faculties stimulate our active energies. When there is nothing to be seen or heard we settle down into quiet meditation, and when nearly all objects of perception are removed, as in solitary confinement, the energies of the brain gradually decline. A sufficient amount of perfect monotony would produce dementia: but when events are occurring or new scenes being presented, our energies are roused. The energies thus stimulated are those of the lower occiput, lying between the Adhesive and Combative regions, to which we give the name of *Aggressiveness* — a disposition to go forward and act from impulse. On the other hand, the Aggressive impulse compels us to use our perception when we act, for we cannot well act without perceiving the purpose and the situation.

But while correlative faculties thus associate in the same individual, they have a more vigorous association between two individuals. The law of *Pathognomy* determines the exact relations of the two organs to each other. This mathematical law associates the perceptive region of one with the parallel Aggressive region of another, and hence when one advances toward us aggressively he compels our vigilant attention, and every display of aggressive, contentious, or combative spirit rivets our attention. Every species of contest, rivalry, or struggle, attracts the multitude. Boxing-matches, cock-fights, dog-fights, races, quarrels, and debates are always watched with interest. Any one may become the focus of general attention by showing a bold, contentious spirit. The aggressive impulse seeks to win attention and demands our rights in a contentious manner. It compels attention. In excess it is thoroughly selfish, stubborn, and irrational.

On the other hand, the perceptive faculties, though in themselves apparently mild and harmless, have such a correlation with Aggressiveness that we cannot be stared at without feeling some excitement or annoyance if we are in a quiet, reflective mood, though when our combativeness or adhesiveness is roused we may enjoy it as we endeavor to carry the crowd with us. Persons of a bold, aggressive, defiant, and ostentatious nature like to be stared at and take pains to attract notice, but modest persons are annoyed or embarrassed by it.

A staring inquisitive gaze is so great an annoyance and excites so hostile a feeling that we take great pains to repel it. Ladies often protect themselves by a veil. Walls, blinds, curtains and fences are erected at great expense to shut out the gaze of the multitude, as much as to exclude the cold air and dust. The modest nature of woman especially demands this protection, for she feels that the staring of a stranger is not a friendly or respectful act. Many years ago a school-mate of the writer, who had fallen into wild and profligate habits, shot and killed a young man at a hotel table, in Lexington, Ky., for staring at him. Neighboring families in cities have sometimes had angry contentions from the desire on one side to look out of their windows, and the desire on the other side to prevent the inspection of their premises by high walls to cover the windows. The right to privacy, to be protected from prying inquisitiveness or official search, is a right claimed by every citizen. The demand of privacy and protection against prying curiosity is asserted against strangers, but not against intimate friends and companions, for the stranger simply stares, and does not understand or appreciate. With him it is simply an aggressive perception, which annoys. Every one feels annoyed by that aggressive inquisitiveness in which ill-bred people sometimes indulge.

But a friend, an old acquaintance, who knows us thoroughly is on a different footing. He is not an aggressive starrer, for he already knows us, and that knowledge excites our friendly or adhesive feelings. His knowledge of our history and consciousness of our character which belongs to the recollective region, are correlative with the adhesive feeling, by mathematical laws, which associate the correlative and adhesive region. Adhesiveness desires the old friend, the one who knows us thoroughly and throughout our life. It approaches him and desires his presence. This approach compels his attention and thought, his psychometric perception of character and knowledge of our history, from constant association. Thus Adhesiveness compels an intimate appreciation and a biographic memory, as on the other hand our familiar knowledge of the person separates us from the class of strangers, and makes him feel an ease and pleasure in our society which attract him. Thus personal knowledge is correlative with social attraction, and their pathognomic lines are identical or parallel. Hence we receive an old acquaintance with pleasure, and do not desire to shun his observation, but seek to know more of him as he seeks to know more of us — the tendency being to know more and more of each other, to grow in personal attraction and to dread separation, if our association has not developed some element of discord. The cor-

relation includes the conscious intuitive and psychometric faculties which give us an intimate knowledge of character and personal sympathy.

Hence companionship or Adhesiveness continually invigorates the memory and calls up a constant flow of reminiscence and diversified thought, which makes the society of companions mutually interesting, while the absence of society renders the memory less active and diminishes the conversational powers. The adhesive mind desires social intercourse, while the merely intellectual mind desires the life of the scholar and is indifferent to society. But this does not promote the normal balance of the faculties, and one whose intellectual cultivation has made him indifferent or averse to society should take pains to seek agreeable society, to restore a normal balance. Solitary intellectual culture has an abnormal tendency, creating too great a frontal predominance and diminishing the practical energies of the occiput. Hence the college-bred youth is generally inferior in practical capacity to one who has led a more practical life, unless during college life he has maintained an active companionship with his fellows or had some business to occupy a part of his time. The farmer's sons who had duties to perform at home were not injured by their common-school education, but it is different in the life of the university.

Hence we derive an important educational principle, that in education the pupil should not be isolated and should not depend solely on his teacher. Above all, he should not be confined to the study of text-books without companionship—the abnormal method which so many have been compelled to follow. Every student should find a companion in his studies, with whom all subjects might be rehearsed and discussed. This method produces the normal action of the brain, giving it such an activity that our knowledge becomes familiar, continually recurring to the mind, ever ready for conversation and for practical use, while the solitary method produces a feebler mental action and a deficiency of the practical ability to use our knowledge, because the general energy of the brain is impaired. The association of the sexes in co-educational and social pleasure generally is a very important means for maintaining the normal action of the brain. Conjugal life is the normal state of man, and unity of pursuits and purposes increases its benefit.

Adhesiveness desires stable and permanent relations in family and home, and strengthened by this, it controls the intellectual action, preventing its dissipation on matters of no practical value, and giving it more positive energy and activity in the sphere that it occupies. Thus the correlation of Memory and Consciousness with the Adhesive region of the occiput produces a more practical and efficient intellect. The constitution of the brain proves that man is a social being, and cannot attain his normal development without society. When the hours of business or study are solitary, we should immediately seek restoration by social pleasure. Purely intellectual action relaxes the constitution, and diminishes the digestive and assimilative powers, which are renovated by agreeable society. Hence social

pleasures are commonly associated with refreshments and feasting, not always limited by temperance, and social pleasure is a great support and restorative of health, as the loss of companionship is sometimes a dangerous impairment of vitality. The importance of society to the invigoration of the mind, support of health, and animation of the sentiments is so great that no system of education which neglects the social element should be tolerated, and great benefits will be realized in the future from the co-education of the sexes. The convent, the monastery, and the isolated life recommended by Buddhism and Catholicism for the pious are all abnormal.

Moreover, as the action of the intellect is opposed to that of the vitalizing forces of the occiput, it is necessary that it should be for one-third of our time suspended by sleep to permit the vitalizing restoration, and during the time that it is exercised, concentration upon solitary thought should be avoided, or at least limited in its duration. Mathematical studies and the keeping of accounts are among the most exhausting forms of mental labor. The teller of a bank cannot prolong his services many hours. Protracted passive listening to another's voice is also exhausting, especially when the subject is obscure, difficult, and uninteresting. Persons of strong character grow impatient of listening. Medical students often lose health in attending a course of lectures, and all men shrink from the bore who would compel us to attend to his uninteresting conversation. We listen with pleasure to the instructive and pleasing outpouring of intellect, but the speaker who compels our passive attention, and gives us nothing valuable in return, like an old-fashioned two-hour Calvinistic sermon, exerts a blighting influence upon the mind.

Thus correlation of intellect and companionship shows the importance of association and co-operation in intellectual pursuits, which I realize more fully because in my original investigations I have so seldom enjoyed it. Fifty years ago, when I met Dr. Powell, who was like myself engaged in the independent study of the brain, our conversation was incessant for three days and nights. A student who takes up any study should secure, if possible, an intellectual comrade; and a group of two, three, or four, carrying on their studies and investigations together, might be independent of colleges.

Passing from the aggressive, inquisitive, vigilant action of the perceptive, and the bright, intellectual, social action of the recollective region, to the upper range of the forehead, we find it correlated with an entirely different and higher sentiment. The perceptive region is ever restlessly seeking new objects, and getting new impressions of them; the recollective region treasures up and retains the knowledge already obtained, and thus connects itself with our attachments and habits, which give stability and regularity to life guided by memory and system.

Neither of these lead to an original and independent course of action, and consequently they do not favor progress except in the physical sciences, which rely on observation and memory. But in the upper range of the forehead we find faculties which comprehend the

essential nature and tendency of all things, — which give us understanding, and may lead to wisdom. Such faculties naturally associate with a consciousness of our independent capacity, a feeling of self-reliance and mastery. Their action is based upon the previous action of the perceptive and recollective powers, which have given us all the necessary facts, and hence is associated with an indifference to observation, as the facts are already ascertained. We reflect, reason, and judge instead of observing. Hence we find that the correlative organ of the understanding which has the correlative or parallel pathognomic lines is that which gives us a feeling of self-sufficiency and self-reliance, and which is the antagonist of the perceptive organs. The latter gave us a realizing sense of the exterior world, its greatness and power, while the former sustains us by giving a sense of our own interior energies and wisdom which may be exaggerated into vanity — a word which implies emptiness. The mind misled by vanity to ignore observation, and neglect all physical science and induction from facts, relying upon its own profound sagacity and reason without knowledge, is indeed empty. This impulse of vanity, from an excessive self-sufficiency scorning observation, has been the source of the world's metaphysical systems, from Plato to Hegel. A proper sentiment of modesty and reverence would have made these egotists aware of their ignorance, and a conscientious industry would have led them to the scientific investigation which should precede philosophical opinions.

The correlation of understanding and self-sufficiency is seen in the desire of the self-reliant to explain, to instruct others, to control their opinions, to address their judgment, and to be appreciatively understood. On the other hand, the faculty of understanding desires to receive explanation and instruction, and having in itself no energy or self-reliance, it yields to the impression made by a strong character. Thus the ambitious and self-confident continually lead society, while men of equal or greater intelligence are left in obscurity.

It is therefore important in education to prevent youth from relying passively upon teachers and text-books, and compel them to reason and judge for themselves. It is one of the great benefits of Industrial Education that it does this, as in doing his work the pupil must rely on himself. In declamation and debates the same independence is cultivated, and the questions of a judicious teacher will be so framed as to compel the pupil to think independently.

Men who assume to speak with the authority of consummate wisdom gain adherents and followers in proportion to their dignity, even when their defective knowledge and understanding lead them into visionary errors.

The region of Understanding acting alone is thoughtful, quiet, and rather too modest to be social; but acting normally with its correlative self-reliance, it is quite social and friendly, fond of the exchange of thought, rather appreciative and harmonious. It moderates our impulses, and guides them to success. It produces a more interesting, instructive, and profitable companionship than the region of Memory and Adhesiveness, which sometimes becomes a bore when

not guided by understanding. The latter gives the didactic tendency, and is necessary to the teacher. Its correlative organ desires to be understood, and hence elicits the reflective attention of the hearer. The social life of mankind depends on the frontal and occipital organs. The lower correlative group produces an intercourse of an unfriendly, jealous, or hostile character. The middle region has a gregarious character which belongs to active life, and which may or may not assume a friendly character. The upper range has a more harmonious, intelligent, and dignified influence. The study of purely physical science and pursuit of mechanic arts and business cultivate the lower perceptive and aggressive range, producing the hard, sceptical, and selfish nature which is the most prominent characteristic of society in European races generally. The exercise of the understanding in social intercourse, public affairs, supervision, and philosophical or ethical studies produces a more agreeable character, but the nobler qualities do not spring from intellectual action. They come from the sentiments and duties of our social relations.

MONKEYING WITH BASE-BALL. — It is said that Professor Brockman, of Baltimore, is educating a base-ball nine of monkeys. They can catch, pitch, bat, and do the whole thing except umpire.

THE INCREASE OF INSANITY under our present educational system has been discussed in the "New Education." It is still going on. The "Boston Herald" says, "The increase of insanity in the State, as noted by the annual report of the Board having this class of unfortunates in charge, is a bad symptom."

ANTHONY COMSTOCK has been terribly exposed by the newspapers in New York. His former clerk has shown how largely he has carried on a blackmailing business under the cloak of the Society for Suppressing vice. He is denounced as not only a social nuisance, but a criminal — a piece of justice long delayed.

VANCOUVER, the Pacific terminus of the transcontinental railway, has wonderful growth. A year ago there were about a dozen huts and an unbroken forest. To-day there are five thousand people there, a splendid hotel, electric lighting of the streets, and semi-weekly communication with China and Japan as well as daily communication across the continent by the Canadian Pacific Railway.

DR. W. E. REID, whose advertisement appears in the Journal, has the reputation of being a wonderful medium. Slates, in his presence securely fastened together, have received writing from various spiritual sources in public as well as private.

HOTEL FLOWER.

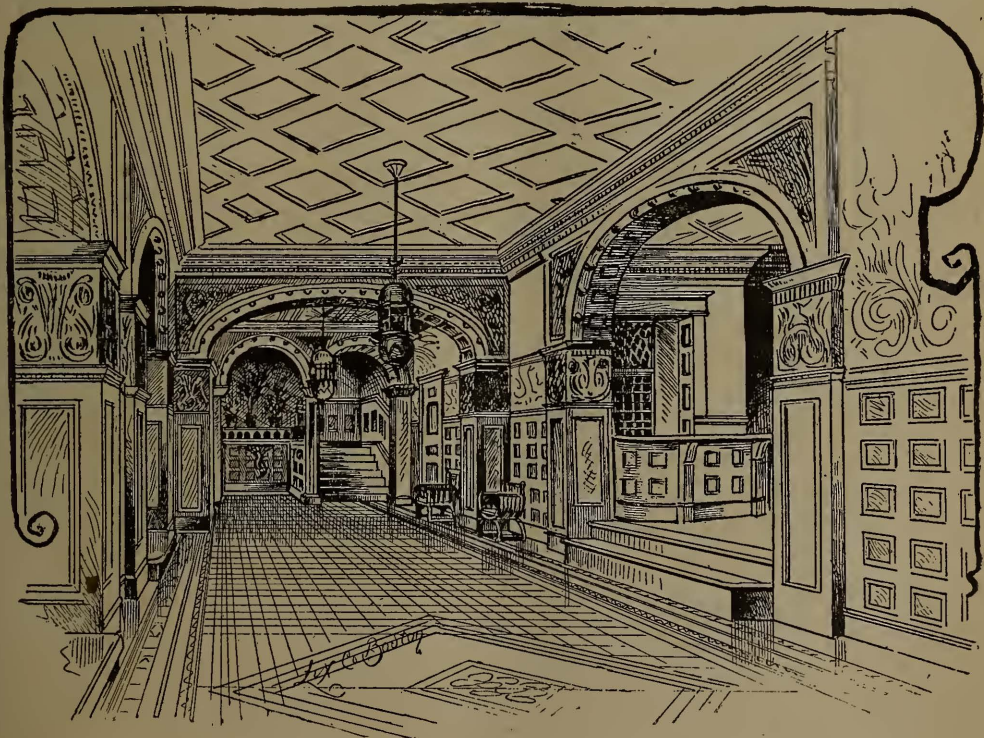


THE FORMAL OPENING OF BOSTON'S HEALTH PALACE.

THE completion and opening of Dr. Flower's Health Palace on the 14th was an event of more than ordinary moment, not only to all interested in progressive medical practice, but to the citizens at large. The dailies noticed it at length, the *Globe* and *Record* giving elaborate cuts of the interior. The following from the *Traveller* of the 15th gives in a few words a most graphic description of this Palatial Home for Invalids:—

HOTEL FLOWER THROWN OPEN AND INSPECTED. FEATURES OF THE HOUSE.

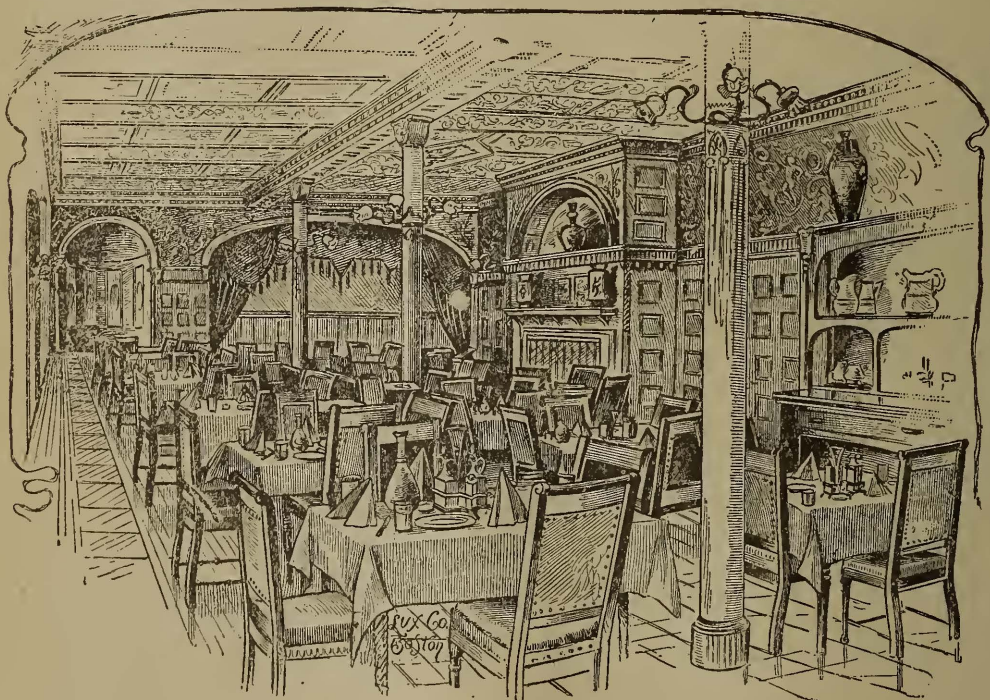
The magnificent health palace which has just been completed at No. 417 Columbus avenue was thrown open to the inspection of about one thousand of Dr. R. C. Flower's friends Thursday afternoon from 2 to 5 o'clock. It may well be called a "health palace," as there is nothing to compare with it in luxuriousness in America and probably not in the world, and is



certainly a gigantic monument to the energy and enterprise of Dr. R. C. Flower and the gentlemen associated with him. The location is in one of the most desirable portions of the city, and the building has been fitted up in a manner that beggars description, at a total cost of \$450,000. The house will accommodate two hundred people. The interior finish is striking, beautiful, and in excellent taste, and in whatever part of the building the patient may be his surroundings will be palatial.

There are two entrances to the Columbus avenue home — the main hotel entrance on Columbus avenue and the office entrance for patients on Holyoke street. Here are found the hotel offices, reception rooms, reading rooms, parlors, dining rooms, telegraph office, news stand, professional offices for patients, business office, stenographers' rooms, private offices, and a large conservatory of flowers. The rich, heavy wood-carving, including over a dozen arches and columns in the ancient patterns, burnished in gold and silver, richly adorned in the rarest manner, is suggestive of Oriental luxury and splendor.

The grand hallway, elaborately finished in panelled oak wainscoting, red tiling and embossed scrollwork ceiling, was decorated with palms and potted plants, and presented to the eye of the visitor on entering a most charming picture. At the right of the main hall is the hotel office and a Moorish reading-room, furnished in true Oriental style. Back of these rooms are the ladies' reception room and music room. The reception room or parlor is a symphony in cream and gold, and no pen picture can convey a correct idea of its beauty. The music room is finished and furnished in pale blue and white. White glazed tiles are utilized to make an effective wainscoting, and the ceiling is beautifully painted with clouds of a rosy tint, cherubim and garlands of roses. In one corner stands an upright piano of white and gold.



At the left of the grand hallway are two foyers handsomely finished in panelling and bronze embossed decorations. From these entrance is obtained to the main dining-room or café, and here, too, the scene is one of brilliancy although of a more striking design than at the other side of the house. The floor is of red tiling, with a wide border of vari-colored materials. Square panels of oak, highly polished, give the room a solid appearance, which is further enhanced by the elaborate design of the wall covering in embossed bronze.

HOTEL FLOWER. Continued.

On the second floor there are suites of rooms, private dining-rooms, many of them furnished in the richest and most elegant manner, while others are fitted up to meet the desires of those whose purses may be less plethoric than their more wealthy neighbors. On the remaining floors above are sleeping-rooms beautifully furnished, while the roof is fitted up for sun baths, and will be a summer garden.

Two of the most modern and improved elevators will contribute to the comforts of guests by day and by night. The house is lighted by electric lights throughout, the company owning their own dynamos, engines, etc. Electric bells are in every room.

In the basement are the elaborate bath houses. Here are the Russian and Turkish baths, sulphur baths, medicated thermal baths—hot and cold sea baths—electric and electric-thermal baths—shower, needle and douche baths, swimming pools, health lifts, etc. These are the largest and most elegant bath departments in America. Adjacent and connected with the baths are the cooling rooms, resting and sleeping parlors, with sofas, beds, and reclining chairs, made delightful with flowers, fountains and perfumed air. The most striking of these is the salt-water plunge bath, supplied with a constant flow of salt water from artesian wells. Attracted by the sound of falling water, the visitor turns and enters a grotto, the beauties of which, if it were not for the realistic pushing of the enthusiastic crowd around him, and the stilted adjectives flying above his ears, would make him think he was dreaming or in fairy land. On every hand one is astonished by the revelation both in luxurious appointments and in the many conveniences of the bath.

During the afternoon yesterday the Germania orchestra gave a delightful concert, and a substantial collation was served in the café. Dr. Flower received many congratulations from admiring friends upon the palatial appearance of the house, and to each and all gave a cheery smile and a word of welcome.


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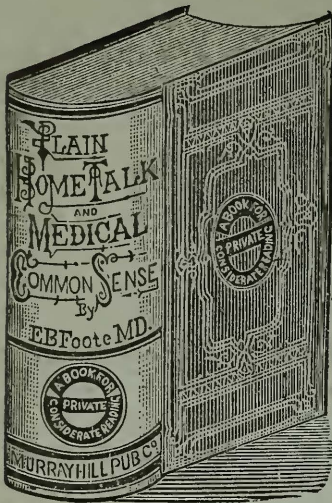
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THE FREETHINKERS' MAGAZINE, of Buffalo, N.Y., for April, contains a full-page steel-plate portrait of Dr. R. B. WESTBROOK, President of the American Secular Union, a good likeness of J. J. McCABE, and full biographical sketches of each. The "Contents" are very valuable. It includes "Respiration," by Prof. Herman Ohlsen, "The Logic of a Miracle," by L. K. Washburn, "Did Bacon Compose the Shakespeare Poetry," by J. J. McCabe, "Church and State"—Concluded, "The Late Amy Post-Obituary," by Parker Pillsbury, "The Death Penalty," by A. Schell, a poem, "To Giordano Bruno," and much other valuable matter. *Price, 20 cents.*

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